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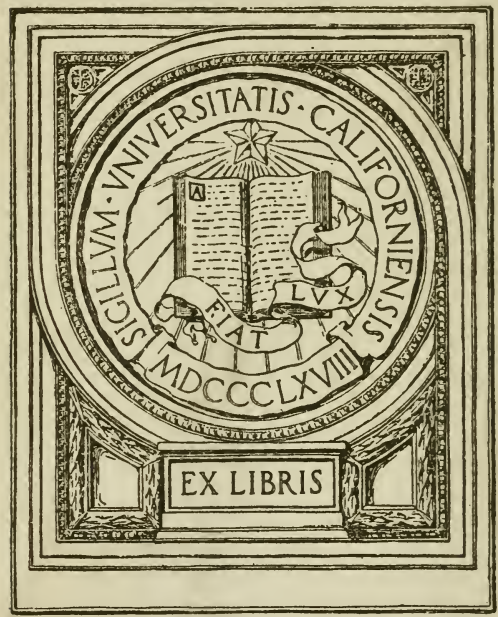


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# *Modern Sermons by World Scholars*

VOLUME II

BOWMAN TO COE

# MODERN SERMONS
## BY
# WORLD SCHOLARS

EDITED BY
ROBERT SCOTT AND WILLIAM C. STILES
Editors of *The Homiletic Review*

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IN TEN VOLUMES
VOLUME II—BOWMAN TO COE

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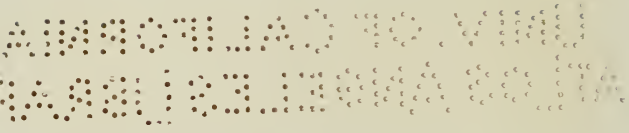

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BOWMAN

PRAYER IN THE NAME OF JESUS

## JOHN C. BOWMAN

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## PRAYER IN THE NAME OF JESUS

Pres. JOHN C. BOWMAN, D.D.

*"And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."*—John 14 : 13, 14.

IF one may discriminate as to the relative value and importance of the several religious disciplines, I should assign the first place to prayer. It relates itself to all other religious observances and activities as cause to effect. It serves, as no other agency can serve, to bring and keep the soul of man in touch with God, as the source and support of his spiritual life, and as a strong rock and tower of defense in the midst of life's perils.

The text is found in what is known as the discourse of Jesus in the upper room at Jerusalem. It was spoken on one of the days of the last week of Jesus, shortly before He proceeded to Olivet, accompanied by His disciples. Its significance, therefore, is enhanced by the solemnity which attaches to a final message. The words clearly indicate a confidential and spiritual relationship between Jesus and His disciples, such as had not previously existed; and they invest the prayer-problem with a meaning which carries

with it corresponding difficulties. Frequently, on former occasions, Jesus had spoken to His disciples of the necessity and efficacy of prayer, and He confirmed His instruction by His example. The several instances of the praying of Jesus, recorded in the gospels, indicate the rule, the habit of His life. At the tomb of Lazarus, while addressing the Father, (John 11:42), He says, "I knew that thou hearest me always." The word "always" evidently implies the regular habit of prayer. But the words of the text have very special significance in that they contain the promise that the time is drawing near when the disciples shall pray "in the name of Jesus"; and whatsoever they shall ask in His name, shall be given them.

The philosophy of prayer, which satisfies both the faith and the reason of a Christian, rests on certain assumptions, namely, that God is; that He is infinitely wise and good; that, as a father, He has a loving care for His children; that He is ever willing to help them in accordance with their need; and, further, that His help is conditioned by their desire and their cooperation. Prayer is the expression of confidence in the Father's wisdom and love; also, of the dependence, need, and desire of the supplicating child. Prayer, therefore, is the bond of union between God and His children, the indispensable condition of the bestowal and the reception of divine

blessing. But what of the reign of law? The reign of law, wrongly viewed, is an objection and an obstacle to prayer. The reign of law, rightly viewed, is an incentive to prayer. The universality of law does not mean that law works as an unconscious and unintelligent force, but that God works everywhere and in all things conformably to His will and to the designed purposes of creation. Christian prayer does not contradict the divine method; it does not attempt to constrain the will of God to an accommodative compliance with the desires or whims of fallible children. It is, rather, the means by which we lift ourselves up into correspondence with the purposes and the methods of God. It is the harmonizing of our will with the will of God.

In the bestowal of natural blessings God's laws do not dispense with human cooperation. They demand it. It is part of the reign of law that man must work in harmony with nature in order to obtain what nature has in store. It is God's method to open to those who knock; to give to those who ask. In the spiritual kingdom there must ever be a recognition and application of a similar principle. It is not the province of prayer to attempt to withstand the invariable laws established by divine wisdom. That were folly. Prayer seeks correspondence with God's method; and it is in harmony with the divine method, as well as with the law of human

personality, that the bestowal of spiritual blessings should be conditioned by conscious human need and earnest desire. The idea of obtaining spiritual blessings without asking, without the free human will cooperating with the divine will, is irrational. It is indeed unthinkable in the light of our knowledge of spiritual life and a human personality.

Prayer is dependence upon divine guidance; it is the craving of divine help; it is the desire to live conformably to the will of Him who is infinitely wise and good; and thus, by glorifying Him, glorify our own nature.

What I have said by way of positive statement concerning the nature and the purpose of prayer is, by implication, an answer to the question as to the efficacy of prayer. It is the height of folly to attempt to prove the efficacy of prayer to those who do not pray, or who doubt the efficacy of prayer. In the very nature of things the efficacy of prayer can be known only to those who observe the habit of prayer. It should count for something that the best and wisest of all ages have prayed, and were helped by prayer as by no other means. It should count for much that Jesus prayed. Shall He be convicted of folly? But the argument most convincing is the argument from experience. Has any one observed the habit of uplifting his mind daily to the throne of God, his thought communing with the Highest? Has any one

habitually and fervently prayed in the name of Jesus? If so, for him there is no question as to the efficacy of prayer.

This brings us now to the consideration of the warrant for the high claim made by Jesus. In our text the prayer-problem is conjoined with that of the person of Christ. Prayer is the communion of man with God. How do we know God? How shall we come to Him? Not otherwise than through the revelations which He has made of himself. God in nature, through its varied forms, has revealed, and ever continues to reveal, His wisdom, His power, and His goodness. And through these lower forms, as Bryant in his "Thanatopsis" teaches, nature, or God in nature, "speaks a various language." And by means of these visible manifestations of the divine, the spirit of worship may be evoked. We lose nothing and may gain much by accepting the truth of natural religion. But this can not satisfy the aspirations and longings of the human heart, craving for communion with God through the highest and fullest revelation which He has made of Himself. Where do we find this? In Jesus Christ; in the moral perfections disclosed through His character and ministry.

In the discourses which lead up to the great pronouncement of the text, and in those which follow it, Jesus claims for Himself unique, ethical sonship with God; an incomparable

closeness of fellowship with the Father. "The Father is in me and I in the Father." "I and my Father are one." "I speak that which I have seen with my Father." "If I do not the works of my Father, believe me not." "I do always the things which are pleasing to God." "My meat is to do the will of him who sent me."

These are but a few of the many passages taken from the teaching of Jesus, as set forth in the Fourth Gospel, which enforce the claim of Jesus to a perfect moral union with God. This claim is not weakened by the suppositious theory that the representation of the teaching of Jesus in the Fourth Gospel is colored by the thought of a theological interpreter. Admitting such inference, yet we may maintain that the coloring does not obscure or weaken, but that it enriches the truth of the teaching of Jesus. The primary question is: Has the claim of Jesus, made through His direct teaching, or through that which has been credited to Him, been made good? Has it been fully vindicated? If so, on what basis? I answer: on the basis of what Jesus was, in His character and in His life, as revealed unto men during his earthly ministry; as authenticated unto men throughout the entire period of Christian history; and as authenticated unto men to-day. In Jesus Christ, as revealed unto men, there is given the highest and fullest revelation of God. In

the moral perfections of His manhood, in the superior excellences of His character, in His flawless virtues, in His unsurpassed and unsurpassable ideals, there is given all-sufficient proof that he is the Son of God; so that, both to Christian faith and enlightened reason, the claim of the divinity of Jesus Christ is fully justified.

And as Jesus is the highest revelation which God has made of Himself, so by virtue of that fact, in Jesus do we find the true mediator between God and man. No one can come to the Father but by him. He is the way, the truth, the life. "There is none other name under heaven given among men, whereby we must be saved." If, therefore, we would go to God in prayer, to commune with Him, to seek His help, we would go to Him preferably in the form in which He has most fully manifested Himself; that is, in Jesus Christ our Lord. And, further, if we would satisfy the aspirations of the heart to worship God, while we may praise Him in all his works, in His manifestations in nature, in His providential dealings with men and nations; and while we would heed His voice "spoken unto the fathers in the prophets, by divers portions and in divers manners," yet, would we speak to Him and have Him speak to us, we come to Him as He has revealed Himself in His Son; and we worship God in Christ.

The claim of Jesus to perfect unity and

fellowship with the Father being warranted by His character and His life, we can the more clearly apprehend the meaning of the phrase "in my name," as this appears in the double promise: "Whatsoever ye shall ask in my name, that will I do." "If ye shall ask anything in my name, I will do it." "In my name"—this is the first occurrence of the phrase in the teaching of Jesus, and implies an advance in thought as it does in revelation. It is something of which the Old Testament saints, and even the New Testament disciples, previous to this time, had not known. But let us not be misled by the very frequent, and perhaps too common, if not irreverent, use of the name of Jesus in prayer. The use of the name of Jesus in prayer, in itself, is no warrant of efficacy. It possesses no spell by means of which a Simon Magus can work wonders. It will not serve as an incantation to be used by the seven sons of Sceva against an evil spirit. Nor is an answer promised to the Christian's prayer because it is summarily concluded by the solemn appeal "in Jesus' name," or, "for Jesus' sake," however sincere may be one's dependence on the vicarious work of Jesus.

The name of Jesus, just as the name of God, expresses the sum of the qualities which mark the nature or character of the person. It is the embodiment and presentation of what Jesus is, demanding our recognition of

the same. To believe in the name of Jesus is to accept as truth the revelation contained in the title. It is to acknowledge and appropriate Jesus in all that He is, and in all that He does for men.

To pray in the name of Jesus designates, on the part of the Christian, a holy and exalted state and action of the spirit corresponding to that of Jesus while praying to the Father. The phrase, "In the name of Jesus," expresses a spiritual realm of life with which the mind of the Christian is enveloped, and implies that, moving in this realm of thought and life, the Christian is *en rapport* with the mind of Jesus. It means the identification of the disciple with his Lord. "In the name of Jesus," designates a relationship to Jesus analogous to that which Jesus sustained to the Father. "I am in the Father, and the Father in me." "I in them and they in me that they may be perfected in one." "He that abideth in me and I in him, the same bringeth forth much fruit." "If ye abide in me and my word abide in you, ye shall ask what ye will, and it shall be done unto you." In all these sayings there is set forth the thought of a profound spiritual kinship and fellowship, implying an essential unity and community of life. Similarly, in the teaching of Paul do we find frequent use of the phrases "in Christ," "in Christ Jesus," "in the Lord." The significance of the preposi-

tion "in," according to such New Testament usage, far transcends its ordinary meaning. Indeed, there is no single word in our language which can serve as its full equivalent. "In the name of Jesus" designates a vital, spiritual union with Christ, which is the basis, the explanation, and inspiration of the Christian's whole manner of life. It denotes the aim and quality of every virtue and of every act. At the same time it carries with it the promise and pledge of heavenly power and blessedness. We have to do, then, not with a figure of speech, in our interpretation of the words of the text: "Whatsoever ye shall ask in my name that will I do," but with a fact no less real than that of our spiritual union with Jesus, corresponding to the union which holds between Him and the Father. "In the name of Jesus" impresses the fact of a constant, spiritual environment, in which the personality is implanted, and upon which it ever depends as its source of sustenance and as the incentive to all action.

If the name of Jesus, as embracing the revelation of the Father in the Son, be the element in which the prayerful activity moves, then is the answer fully assured; as much so as tho Jesus Himself offered the prayer. Manifestly, no thought or desire which is alien to the spirit of Jesus, and inconsistent with His ideals, can shield itself under the shelter of His name. That only can be in His

name which expresses the spirit exhibited by Jesus in His life, and which promotes the ends for which Jesus lived. That only can be prayed in His name which brings to clear expression the principles by which His life was regulated, and the faith by which His conduct was inspired.

And whatsoever is prayed in His name shall be granted. "Whatsoever" designates the boundless scope of prayer as the expression of human need and of all lawful human desires. "Whatsoever ye shall ask"—this is the pledge that every need of the religious nature, indeed, of the entire proper nature of man, shall find enduring satisfaction in what Jesus has to give. "Whatsoever ye shall ask in my name" breathes all the solicitude and tenderness of the Father-heart, and of the Savior's love in the care of supplicating children as regards their individual or personal needs.

Further, the name of Jesus betokens the comprehensiveness of the Savior's love. It uplifts the thought and the desire of the individual into the realm of a world-wide loving care. It is the inspiration of all home and foreign missionary activity. Approaching the Father in the name of the Son, we place ourselves in intelligent correspondence with the divine kingdom and the divine purpose; and from the largess of God's love we may draw the stores of good things which God

wills to give for the well-being not simply of the individual or of the family, but of the Church, of the nation, of mankind. All these boundless stores of blessings are open to those who pray in the name of Jesus.

"In the name of Jesus," while it is the sure pledge of answer to prayer, it is at the same time a severe test of the purity and sincerity of prayer. It is the sure standard by which we distinguish true prayer from prayer expressive of selfish desire, unholy cravings, impure thoughts, emotions, aspirations, born of the will of the flesh and not of the will of God. Prayer in the name of Jesus accepts Jesus as the guide to prayer and as our example in thought, purpose, and life. If we seek to commune with Jesus, as He communed with the Father; if we seek to do His will as He sought to do the Father's will; if we, in our lives, seek to glorify Him as He glorified the Father; then will be realized the blessedness, the joy, and the peace which accompany the constant habit of prayer. And in our life's experience we shall find all-sufficient testimony to the uplifting power and saving efficacy of prayer.

BOWNE

RELIGION AND LIFE

## BORDEN PARKER BOWNE

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## RELIGION AND LIFE

BORDEN P. BOWNE, D.D., LL.D.

*"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."*—Rom. 12 : 1.

IN the preceding part of the epistle, Paul has unfolded the divine plan for the salvation of men; and he now proceeds to sundry practical deductions. And he begins with an exhortation based upon the tender compassions of God which he has been describing, and urges his readers to offer themselves in living sacrifice to God. But a word of explanation is needed to bring out the full force of the passage.

The phrase "reasonable service" but poorly translates Paul's meaning. We commonly take it to signify a duty which it is fitting we should recognize. It is meet and right and hence our bounden duty. Our "reasonable service," then, is a duty toward God which we ought to perform. Of course, every such duty is a "reasonable service" in this sense, but still this is not what Paul meant or said. The word translated service properly means religious worship, as indeed the word service often does in English. We say, service will be held, meaning a meeting for worship. The

word translated service here is *latreia,* the word which appears in idolatry, the worship of idols; Mariolatry, the worship of Mary; bibliolatry, the worship of a book, etc. And the reasonable does not mean here something right or fitting, but rational or spiritual. Paul was writing to persons many of whom were familiar with the Jewish ritual, and all of whom were living in the midst of idolatrous rites and practises, and he wished to show the superiority of the Christian life and worship by contrast with these other forms. The other sacrifices, whether Jewish or heathen, he regarded as dead, irrational, unspiritual. The Christian sacrifices should be living, rational, spiritual. The Jews and heathen offered up the bodies of slain animals; the Christian should offer up himself in living sacrifice in all the contents and details of his life. The body here stands for the entire personality. It is a convenient and picturable putting of the matter, and also serves to show that the details even of the physical life are to be included in our religion. The idea here is the same as when Paul urges us whatsoever we do, whether we eat or drink, to do all to the glory of God. And this offering up of life as a whole in living sacrifice to God was to be their rational and spiritual worship, in distinction from the dead, irrational, unspiritual worship of the non-Christian world.

Now we see the apostle's thought. He

would have us conceive of the world as a temple in which men perpetually offer up the daily life as their spiritual worship of God. The life itself is to be the material of religion; and when it is offered up in the filial spirit of loving obedience, it is our religion, our worship. Dead sacrifices, or the sacrifice of dead things can not please the living and holy God; but when life itself is offered up in continual consecration and devotion, it becomes that true worship of the spirit, in the spirit, which alone is well pleasing unto Him.

This exposition gives us our subject: The religious value of daily life; and by the daily life I mean this complex round of labor and rest, of waking and sleeping, of eating and drinking, of family and social interests, and all the multitudinous activities which spring out of human nature and which are necessary to keep the world a-going. What is the religious value of these things, and what is their relation to religion? The text has already told us. They are to be done to the glory of God by being subordinated to His will; and when they are thus offered up in living sacrifice to God, they become our religion, our spiritual worship.

On this general subject of the relation of life to religion there are three views more or less explicitly recognized in religious thought —the worldly view, the ascetic view, the Christian view.

The peculiarity of the worldly view is that it stops with the daily life and fails to relate it to any divine meaning or plan. It discerns no spiritual life to which the daily round should minister, no supreme good which glorifies that round by relating it to God's will and purpose. Thus life itself soon becomes degraded and sinks to its physical dimensions. The Gentile question, what shall we eat, drink, and wear, becomes the great if not the only question. Then life becomes mainly an affair of eating, drinking, and dressing, varying of course in grossness or refinement in different classes of society, but essentially the same in all. The life of animalism may be found everywhere in society, differing only in the form of its manifestation, but not in its principle. And this life quickly develops into the lust of the flesh, the lust of the eye, and the pride of life.

Thus a blindness to the higher goods of life is developed or made chronic, and a sad inversion of right judgment is reached. In this view there is no sense of real values. Things which minister to animal sensation or to personal vanity are made the supreme goods of life. Men lose themselves in their accidents, in things which at the utmost have only a temporary convenience, without any significance whatever for manhood here or hereafter. Men forget themselves, their real selves, entirely, and pride themselves

on the most ludicrous externalities. They confuse themselves with their surroundings, and judge themselves, and are judged by others, according to their surroundings. Oftentimes the person himself disappears entirely from our thought in the contemplation of the surroundings. He becomes only a form for the exhibition of clothing or a tag or label for property. The way in which this illusion haunts us is at once pathetic and grotesque. The man forgets himself and others also forget him; only the property is thought of. If we should ask how much some one is worth, only money values would be considered. What the man might be worth to God or men, what he counts for in humanity's struggle, to what spiritual values he has attained—these things are never dreamed of. And the same thing continues when the man dies. Here, again, our attention is fixt on the property. How much did he leave? What will the heirs do with it? These and similar questions occupy our minds, with not a single thought of the soul that has left it all and gone out on its mysterious way to a world where only real values are recognized.

One with an eye for real values can discern many scarecrows like that of which Hawthorne somewhere writes parading in unconscious masquerade under the solemn stars and before the watching angels; small minds and smaller hearts disguised by showy circumstances,

and hideous mental and spiritual squalor hidden in fine surroundings. Many a starveling soul dwells in a pampered body, and many a body is housed on the avenue while the soul dwells in some back alley of narrow and noisome thoughts.

Such is the worldly view of life and such its tendency. And when its devotees have been disillusionized, as commonly happens if they live long enough, they become cynics; that is, worldlings who have found the world out, but have found nothing else to take its place. For the world passeth away and the lust thereof. It can not long satisfy the soul, for only God can do that. No one knows better than the sated worldling that it would profit nothing to gain the whole world.

The ascetic view of life arises as a revolt and protest against the worldly view. It comes about as follows:

The great body of temptations arises in connection with one phase or another of daily life. The physical nature is a fruitful source of temptation. Family life, social life, the life of trade, every form of human activity is attended with temptation and peril. In addition, most of these things have no lasting or valuable goods to offer. Their joys soon fail. Seeing their danger and their scanty value in any case, seeing also how completely they often submerge the higher nature of men, let us abandon the daily and outward

life so far as possible, and in holy retirement therefrom cultivate the spirit.

This view has made deep marks on history. It is by no means confined to the Christian world; indeed, its greatest manifestations have been in non-Christian lands. In India and China it has produced swarms of world-renouncers. In the early Christian times it filled Egypt and Syria with hermits and anchorites, and in later times built up the great monastic institutions of the medieval Church. Nor are traces of it lacking among ourselves. We see it in the distinction of secular and religious. We see it in the false notions of spirituality which pervade popular religion. We are willing to allow that life may be controlled by religion, but still we let it appear that we think it detracts from religion. The ideal would be complete retirement from life and all its secular interests to engage in voiceless adoration and unceasing worship.

But we must suppose God's supreme purpose in our lives is our spiritual development; and hence we can not suppose that He has placed us in a life the great forms and needs of which are opposed to our best life. Such a thought would be impiety. This ascetic conception is intelligible as a revolt against the worldly view, but it is no less mistaken and pernicious. The great forms of life are not the outcome of sin, but of our constitution and of the nature of things; and these

in turn are the ordinance of God. The entrance of the millennium would change the spirit of human living, but not its essential forms. Hence any religion possible to us here must find its place in the world as God has made it, not by getting out of it, nor by withdrawing from it, but by transforming it with the filial spirit, and thus making life itself our religion and our spiritual worship.

This brings us to the Christian view, which recognizes the truth in the other views and reconciles them by uniting them in a higher view. The truth in the worldly view is that the life that now is, with all its interests and activities, is a matter of prominent concern. Christianity completes this view by bringing the life that now is into relation to eternal life and thus gives it a significance which it does not have in itself. The truth in the ascetic view is that the worldly life by itself is a poor and mean thing, and that only spiritual goods have abiding value. Christianity adopts this truth, but corrects the error of supposing that life as a divine ordinance is common or unclean, and that spiritual goods can be obtained apart from life rather than in and through the discipline which life affords.

Worldliness in the religious use of the term is not the being occupied with secular things. It is rather a spirit, a temper, a way of looking at things and judging things. The world-

liness is not in the work, but in the spirit of the worker; and it may be manifested in connection with any kind of work. Worldliness can penetrate even into prayer and preaching, and the most sacred work can be done in a worldly spirit. In like manner the Christian life does not consist in doing formally religious things, tho these have their place, but in the filial spirit which should pervade all doing and all days and all life in all its interests. Whatsoever the Christian does, he is to do it heartily, as to the Lord and not to men. And this living in all things unto the Lord is his religion.

The questions of the Gentiles press equally on both the Christian and the worldly man. What shall we eat, what shall we drink, and wherewithal shall we be clothed? But the Christian does not rest in this sense life. He relates it to a divine purpose and seeks to glorify it by bringing into it the courage, the dignity, the honor of a child of God. Life is not irreligious, but it needs to be subordinated to the Christian spirit; and in and through this life we are to realize ourselves and glorify God.

In the Christian view, then, life with all its interests is the field of the Christian spirit; and life with all its forms and interests is the ordinance of God. And the part of Christian wisdom is to accept it as God's gift; as the means by which He is exercising us in the

essential virtues of the kingdom, humility, trust, obedience, unselfishness, and also the means by which He is developing us into larger and larger life, and by testing our faithfulness in a few things fitting us to become rulers over many.

There are still traces among us of the notion that religion is a round of formal rites and observances and concerns itself mainly, if not exclusively, with exercises of technical devotion and worship, such as prayer and church attendance. We still hear echoes of the ascetic disparagement of wealth, learning, culture, science, art, and the myriad activities of civilized life as irreligious or hostile to religion. But such a view is to make religion only one interest among many and by no means the most important. Religion becomes universal and supreme only as it is made a principle which controls all living, and is not limited to any one phase of life.

Now the great forms of human life and interest are the conditions of a large human life, and are included, therefore, in the divine plan for men. Least of all are they to be viewed as sinful or as the outcome of sin in any way. They are founded in our constitution and our relations to things, and will be necessary as long as this constitution remains, even if the millennium should come. If the millennium came to-morrow the work of the world would have to go on just the same.

All that would be eliminated would be the evil will and the results which flow from it. Education, trade, transportation, farming, mining, the manifold productive industries of the world, the administration of government—all would go on, or civilization would perish. These are absolutely necessary conditions of any large human life as we are at present constituted; and man could not be man without them. Not less trade, but more conscience is the need of society. Not less production, but a finer spirit in both producers and consumers. We need not less knowledge, or wealth, or taste, but far more of all of them, but all of them used for the enlargement and upbuilding of men. God's will concerning us involves activity in all these lines, an activity beyond anything yet attained, but it also involves the subordination of all these activities to the spirit of love and righteousness. And the Christian spirit instead of withdrawing from this life is to move out into it and possess it—into the great institutions of humanity, the family, the school, the State, and build them into harmony with the will of God. Thus the kingdom of God and the kingdom of man, which are essentially the same, will come.

Nothing which I have said is to be understood as denying the importance of the formal exercises of religion. There is indeed a suggestion in the fact that the Revelator in

describing his vision of the New Jerusalem says, "And I saw no temple therein"; but such a condition is not possible on earth in our present stage of development. Still it must be said that these formal exercises are not religion. At best they are only one phase and manifestation of religion, and sometimes they are not even that. But the religion is in that filial attitude of the spirit which in all things seeks to do the will of God; and this is manifested quite as really and religiously in the daily life as in the sanctuary. Again, if we define the Church as the organization for public religious worship, for religious instruction, and the administration of religious ordinances, then we must say that it is only one of God's instruments. By far the larger part of God's work upon and for humanity lies outside of the Church in the great institutions of the family, the State, the school, and in the great ordinance of labor. By and through these things, also and pre-eminently, as well as through the Church, God is disciplining and building men into life. The Church is the highest institution, but by no means the most important.

Now in this Christian view of life and its religious value, we have a wholesome doctrine and one very full of comfort.

We need this doctrine to broaden religion and keep it sane and sweet. Religion without the balance of the secular life tends to

become narrow and silly, or fanatical and dangerous. This is abundantly shown by the course of religious history. God's method of building men by the discipline of daily life is far better than anything men have devised. The most dreadful caricatures of both saint-hood and humanity have been produced by the ascetic and other worldly inventions of good men. The only way to keep religion sane is to come out of the cloister and out of all supposed holy withdrawal from the world, and set ourselves on the positive task of bringing in the kingdom of God, or of making God's will rule in all our human relations. The world has little need of technical saints or of holy hermits, but it has great and crying need of good men and women everywhere, in the family and the community, in trade, in politics, in art, in literature, men and women who can be trusted and who will stand everywhere and always for the things that are good and true and pure, and against all things whatsoever that are opposed thereto. One great need of the piety of our time is to overcome its narrow and abstract individualism with its selfish scheme of salvation, and see that Christianity aims to bring all things into obedience to Christ. It redeems not merely the individual man, but all his activities, relations, and institutions; and not until this is done will the triumph be complete. The renewed man must reveal himself in a re-

newed society, renewed in all factors and details. Along with the new heaven must go the new earth. And the man who does not hold himself responsible in the measure of his influence for bringing in the new earth may rest assured that he will have no part in the new heaven.

This Christian view is needed to redeem life from contempt. Our earthly life, apart from some divine meaning which is being realized in it and through it, is petty and wearisome, and not long worth living. Nerves soon grow irresponsive, and the sensibility becomes jaded. Success itself soon palls on the earthly plane, so that even for earthly success the end is vanity. Hence it is that persons living on the worldly plane so often grow tired of life and become cynics and pessimists. The only relief is to transform life by the power of Christian faith and principle. We can not get clear of it; we ought not to wish to get clear of it; but we can live it unto God. To see this, to realize it, to live it—this is the sum of Christian wisdom. And then, life, like the desert bush which Moses saw, begins to glow with a divine presence, and its dustiest waste becomes holy ground.

BRASTOW

THE REALITY OF THE UNSEEN

## LEWIS ORSMOND BRASTOW

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## THE REALITY OF THE UNSEEN

LEWIS O. BRASTOW, D.D.

*"While we look not at the things which are seen, but at the things which are not seen."*—2 Cor. 4 : 18.

IT should not be difficult to believe in an unseen world and an unseen life. Such belief is normal, for it is a product of the unperverted constitution of the human soul. And yet confessedly the whole matter is becoming invested with a large measure of uncertainty. The notion gets currency that men know only what they see, and that they only guess at what they can not see. They are forced to deal practically with the seen, and they indulge the fancy that they only consent to deal speculatively with the unseen. They have senses, and they are surrounded by objects that impress themselves upon those senses. They have material wants and what they see supplies those wants. Here are the wants and over there in the world of sense are the instruments, the agencies and the objects of supply. These are the facts with which the average man concerns himself. and he is sure that no one can deny them.

Men have business occupations. They force them to deal with what they see, what they can know about and accomplish through the agency of the things that are seen seems to

them to determine the practical worth of their lives. In all this they think themselves to be on solid ground. The world that is seen is very real to them. There is no possibility of delusion here. Besides, it is a pleasant thing to live.

Of course, there are hardships, but, on the whole, to most men material existence is a pleasant thing; and so it comes about, for these and other obvious reasons, that a superficial, sensuous habit of mind is fixt. The unseen life loses its hold of men because they lose their hold of it. Much that is said about it fails to reach them, and they come to regard it as wholly beyond their range. They tell us that there is a vast deal of romancing about it, which may be considerably more than half true. But why should they leap to the conclusion that therefore an invisible world is a fundamental delusion? Why should they assume that, because things that are seen are to them the only real things, they are the only things they can know, and that they are responsible only with respect to the things they thus know?

And now, as against all this, whether said or thought—and it is perhaps more often thought than said—and as against the false attitude of mind behind it, in as friendly and non-polemical a temper as is possible, I want to make a plea for the things that are unseen.

At the outset, let us note that they are, in fact, the first things. There must be some first things—things to start with. There is bottom somewhere. Things haven't always been just as they are now. There is somewhere a point of departure. Now these first things, things to start with, things that stand at least at the beginning of the material universe, if they do not antedate it, are either identical with and are a constituent qualitative part of the realm of the seen, or they belong to a realm that is relatively independent of it and antedates it, the realm of the unseen. The crucial question is, which? Human intelligence, with inconsiderable exceptions, has always referred them to the realm of the unseen. They exist before the things that are seen. If there were not already realities one can not see, there never would be things one can see. The unseen is always back of the seen. It is the vice of men's thinking, as well as living, that they reverse the order. It is a modern fashion to undertake to get on without the presupposition of an invisible order that antedates the visible order. What we see is the first thing and the only thing. Everything unseen falls somewhere within its limits, and has no existence independently of it.

We have no knowledge of anything unseen that is not identical with and inseparable from the realm of the seen. The whole universe of

real existence is crowded within its bounds. There is no personal soul, because it can not be seen. The only soul a man has is a product of material energy. There is no thought, feeling, hope, aspiration, prayer, that is not the product of material force. There is no heaven, no ideal world, because the world of visible actuality discloses no trace of one. There is no God, because this material world does not bring Him before their eyes, or present Him to their intelligence out of what the senses recognize. God and heaven and the soul must be found within the limits of recognized phenomena or there is none. All this is an irrational reversal of order. The unseen is first. Nothing can be adequately explained without it. Behind the commonest thing that exists there is something one can not see.

Thus the idea, the purpose, the plan of a thing is before the thing itself. This idea, purpose, plan, no one sees. One sees only the thing itself. But it is precisely what lies behind it that makes it what it is, and not something else or whatever might happen. The ideas—the patterns of things, are always in the mind to begin with, and always out of sight. If a man sees a thing that he understands—understands because it has a definite meaning and object which he can interpret, he, as by a kind of instinct, assumes that some meaning, some purpose, went into it.

The plan of one's house is in the mind before the eyes behold it; and it is the plan that makes it what it is—a structure put together for a specific, intelligible object—and not something else, or whatever might happen. A man's business plan for the day is before the business itself; and it is the plan that constitutes it an orderly sequence of transactions, and not a medley of blind and meaningless motions. It is the plan that one does not see. One sees only its products. There is a standard of right action. It is something that no one sees. One sees only the act. But the act would have no significance whatever apart from its reference to the standard that tests it. That is, what one sees finds all its moral character in its connection with what one can not see. It is matter of commonest experience, then, that in practical life the unseen is always before the seen. And it is worth while to pause just here for a moment to add that the thought or the plan of a thing in the mind is a different thing in kind, belongs to a different realm of substances, from the thing itself as recognized by the senses. There is no similarity in kind, no substantive likeness between a man's business acts and their practical results and the place of his business in the mind; or between the materials of his houses and the conception of the house, as he has thought it out. And until it can be shown that the idea of a thing may



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be defined in precisely the same terms that define the thing itself, men are bound to acknowledge that the unseen part of a thing is of a different order and substance from the visible product itself. A man's thought must be defined in different terms from the visible products of them.

Now, let it be remembered that the visible universe must have had some sort of beginning. No matter by what process the things we see began to be, whether the process of their becoming was sudden or slow and gradual—enough that they began to be. That beginning presupposes something that started it, and that something belongs to a realm behind, above and superior to it, and it is an invisible realm. What we see is matter—if, indeed, we do see much of it anyhow—which is an open question. But at any rate, we see nothing else. What lies behind the universe we can not see. And what is it? Is it some blind, brute, invisible energy, of which one can know nothing? Is it unintelligible and unknowable? If the material universe were itself utterly unintelligible, then one might call the energy behind it unintelligible with some show of reason. But if we can understand anything about the things we see, if we can trace any order, any plan, any adaptation of means to ends, if the universe has any meaning whatever to us, then we certainly find the traces of thought in it. The

thought that enters our minds concerning it answers to the thought that went into it. Things that have intelligent plan are thought out. And things that are intelligently thought out have an intelligent origin. What has thought in it has mind back of it; and a planning mind is a self-conscious mind; and a self-conscious mind is a personal mind—and that yields the primal conception of God.

An invisible God is before a visible universe. The seen is a product of the unseen. In the fullest and best sense, I can believe in what I see only as I believe in what I can not see. If I am constrained to believe in this reality—of the material universe—I am constrained to believe in the existence and priority of God.

And that brings me to note that things unseen are, in fact, the real things. If they are the first things, of course they are the real things. If God is before the world and if He made it, He is far more real than His handiwork. The reality of things made is conditioned by the reality of the maker. If an ideal world exists in the order of thought and of time before the actual world of sense, it is, in the truest sense, the more real world. If mind exists before matter, mind is the reality and matter is real only as conditioned by it. What men call reality is often, in fact, only a show. It is easy to confound seeming with reality. It is important to know

what is real and what is only phenomenal. What seems belongs only to the outside of things. What is real belongs to the inside. One fancies that what he sees is the only real thing because he sees it. But what, in fact, does one see? He sees only the surface of it. If he gets hold of anything more, it is the mind—not the eyes—that gets into contact with it. And that more lies utterly beyond the reach of the eyes; it is entirely invisible. Here is a book one opens and reads. Now what takes place? Certain impressions are made upon the retina of the eye. These sensations travel inward a certain distance and then, as sensations, stop. As physical sensations, they get no farther. By a process which no man knows and perhaps no man ever will know. they utterly change their character and are transmuted from sensations into thoughts. Well, now, if there be nothing more than what one has seen in the book, it has no meaning. It is a mass of paper, printer's ink and unintelligible marks that are not even signs. If there be nothing in the reader behind his physical sensations, what he sees will remain only a mass of physical sensations that will leave no result in his intelligence. The book is a mass of unintelligible color and form. It is only a show. It has no reality, because it has no meaning. It is not the impression made on the senses that is the real thing; it is not the outside but

the inside that is the real thing. It is not letters or words or sounds, but thought, that is the reality of language. Without ideas, which no man sees, what we call language were only a jargon—a nothingness of sounds. Mind is the reality of language. What the book contains makes it a book, and not a mass of paper, printer's ink, and type. The reality of anything is found in its significance. If it have no meaning, it has no reality. It is a fantom show. The Buddhist regards the material universe as only a fantom of the unreality. It is all unreal to him—a passing show.

> We are no other than a moving row
> Of magic shadow shapes that come and go,
> Round with this sun-illumined lantern held
> In midnight by the Master of the show.
>
> Impotent pieces in the game he plays
> Upon his checker-board of nights and days,
> Hither and thither moves and checks and slays,
> And one by one back into the closet lays.
>
> And that inverted bowl we call the sky,
> Whereunder crawling, cooped, we live and die,
> Lift not your hands to it for help—for it
> As impotently rolls as you or I.

And what wonder? He has lost the key. It can mean nothing to him. He has lost God. The Master of the show that holds the magic shadow-shapes is as unreal as the shapes themselves. He has no wisdom, no

benevolence, no intelligence. What can be the meaning and the end of a world that has no creator? What wonder that the Buddhist fancies life a sort of wandering sea—restless and aimless! What wonder that for him the problem of existence is to get out of conscious insignificance into unconscious nothingness! What wonder that he knows no higher bliss than to be extinguished!

This universe is God's book. If it be not this, will you tell me what it is? What you read in it, not what you see at the surface of it, secures for it reality. To any man who looks only at the outside of the world and lives only in its shows it will be unreal. It will be a hollow world, whatever his theory about it. The man whom we call a worldling is the man who lives on the outside of things—in its shows and not in its realities. Such a man can not know much about this world. He may fancy that he does, but he is mistaken. He may seem to be a worldly-wise man, but he does not get at the inner reality of the world in which he lives. He is an unreal character. The unreality of his life makes him such.

You can not see God, nor heaven, nor eternity, nor the soul; but they are far more real than anything you can see. You can not define them in terms that define matter, but they give it whatever best significance it has; and apart from them, it were not better, even

at its best, than the mud of the streets or the dust of the desert.

I see an old friend who is mourning for the beloved taken from his side. He says to me: "The world is insignificant, it amounts to nothing." And I make answer: "Yes, save as it is held in connection with an invisible and a higher world and so interpreted and understood and evaluated." And he replies with that tone of weariness and disheartenment with which we are becoming so familiar in our day: "We know little or nothing about that other world." And again I answer: "Little, indeed, about its details, but something surely about its simple outline reality. That other world is as real as this world. In a sort, it is even more so; for it is the ideal world that exalts the real world, and it is this ideal world that is, therefore, the truly real one." If God and that higher world and life were more real to men, this world and life would be more real. They could not be insignificant and contemptible. If a man loses his hold of the unseen, he will lose what is best in his own earthly life. The world is hollow without God. Earthly life is indeed insignificant without a heavenly life beyond. Worldliness is unreality. Only the things that are unseen are the primal and regulative realities.

And so we come to note that the things that are unseen are the controlling things.

They command us, and they ought to control us. They have the authority, and they ought to have the power. All legitimate ultimate authority belongs to the unseen realm. If the seen masters a man, it usurps authority. No man can rightly be mastered by his senses. Every civilized man knows that he should not allow his senses to tyrannize over him. You never saw a man that had a particle of self-respect left who was willing to proclaim outright: "I propose to give full rein to my sensuous propensities. I mean to let the material world dominate me." Such a man proclaims his own degradation and ruin. He is a lost man, and it will take a mighty power to save him. If there is a relic of manhood left in any man, he will revolt from degradation to a merely animal and material life.

The problem of life is, after all, simple. It is this: "Which shall control you—the seen or the unseen?" The struggle of life is here. If the people about us are mastered by their senses, mastered by a shallow and gross materialism, as they are, they know better. No man becomes a sensualist, or materialist, or world-monger and keeps a good conscience. It is sin to be mastered by the seen. The first sinner in that old Biblical story, so full of profound significance, was mastered by the seen rather than the unseen. Sense and conscience contended for the mastery, and sense won. But the man was dishonored. The fall

of man is his descent into subordination to a sensuous life. The redemption of man is his recovery to the realm of the spirit, the realm of the invisible. Religion is identified with the realm of the unseen, and the claims of religion are the claims of the unseen; and so long as it truly represents the unseen, it is only religion that can save the world. When it panders to the visible and material, it becomes idolatry, and its power is broken. The purity of religion is in its faithful devotion to an invisible ideal, and its power is realized through faith and not through sight. The claims of religion are rational. They are simply this: What is first and most real and authoritative should control you. God keeps the realities of religion before us in order that the unseen order may control us. It is religion—it is a practical recognition of the supreme invisible ideal that rescues the world from the abyss of materialism. In every variety of ways, God is trying to keep the realities of an invisible world and life open to us. The end of all our worship, of all our sacraments, the end of all grace and all severity, the end of all our suffering and our dying, is to keep this unseen world and life and all unseen powers before the soul. And the noblest characters of human history have been controlled by the unseen. The noblest lives have been shaped by it. A Being whom our eyes have never seen on earth and shall

never see, has ruled the best part of the world for almost two thousand years. Jesus Christ is more commanding and controlling in influence, that the world has not seen Him and can not see Him. If we should see Him, we should probably degrade Him. It was expedient for this world that He should go. The world knows Him best unseen. And it may be that those of our friends whom we love best and whom we have "lost a while" are far more influential with us for good that they have gone from us into the unseen world. Elisha, in that strange Old Testament story, wanted a double portion of Elijah's spirit, and Elijah named what seems at first a singular, but when we come to think of it, after all, a natural condition. Let him behold the prophet—his spiritual father—depart and it should come. The unique sphere of the prophet is the realm of the invisible. Elijah translated is a greater power than Elijah in the flesh. And so God often lets us behold our beloved pass into the unseen world that, rapt from our sight, a mightier influence may come upon us.

The best race of history worshiped an unseen God. It was the realm of the unseen that made Hebrewism what it was. Only when the visible supplanted the invisible in the grand old worship was it corrupted and shorn of its power. The prophet-souls have always been men of the invisible. Faith in the un-

seen has mastered them. God has been more real, in a sort, than the world, the unseen future and the unseen "city that hath foundations whose builder and maker is God" have been, in a sort, more real than the visible present, and faith has been more real and more potent than sight.

The unseen has doubtless been too often a dark and tyrannical power. The sinful and ignorant soul has stocked it with all mischiefs. Superstition has often displaced religion. But the fact still remains that it has been a great and ennobling power in the lives of men, and that even in the lower and more degraded forms of religion, it has not been without its uplift from the beginning until now.

It is the unseen realm that abides. "The things that are unseen are eternal." Nothing else abides. The fact is set and kept before us continually. Every change, every loss and disappointment, proclaims it. Strange that what goes so speedily, so easily, so suddenly, should be so important, so real, so controlling! It marks a singular perversion in our nature that it is so. Men are saying: "What I see is to me the only reality"; and yet its very transitoriness should remind them that there must be somewhere some reality behind it or beyond it or it is the veriest mockery of unreality. How can a man call the property, to the acquisition of which he

devotes all his energies and which may slip from him at any moment, in the highest sense a real thing? How can he call the visible form of his friend the only or chief reality as related to his friendship, when he knows that this friend may, at any hour, pass from his gaze? Surely the properties and the friends we see and may lose at any moment must stand for unseen realities of far greater importance and value. These unseen realities that abide ought to be the priceless realities just because they abide. That they do abide is involved in what they are. If God and heaven and eternity and the soul with all its higher powers are realities at all, they abide just because they are what they are; and we need familiarity with these unseen realities in order to realize the transitoriness of the seen. The man who lives wholly in his senses, will live as if this world were to last forever. It is the one who lives above them that will live otherwise. You can not fatally disappoint the man who knows that the things that are seen are temporal. He is the man that knows this world. But the one who never gets used to the changes and losses of life because he does not like them and will not accept them, is doomed to perpetual disappointment.

Those who live wholly in the seen are always cheating themselves. They want what they see to last. But it is a very unaccom-

modating world. It does not last and was not made to last. Yet men persist in living as tho it were to endure, and so at last they feel themselves deluded and mocked and even wronged. A man may say, "Let us eat and drink, for to-morrow we die," but the fact is, that he does not expect to die to-morrow, nor the next day, nor for an indefinite time to come. He clings to life, and death is his last and bitterest disappointment. We need to be familiar with the unseen if we would get wonted to the solemn realities of a transitory life. Let a man live that life which is in its nature eternal, the life that is unseen, the "life that is hid with Christ in God," and he will not know the disappointments of this transitory sphere. He will not live as if time were eternity. He will know this world for what it is and what it is worth.

But we need also to be reminded, and often startlingly, of the transitoriness of the seen in order to make us more familiar with the unseen, and more completely committed to it. And God is not slow to furnish such reminders. The language of all change, all loss, all disappointment, the language of sickness and pain and death, is a double language. It says: "The things that are seen are, indeed, temporal; but the things that are unseen are eternal." God says: "I take what you see that I may give you what you can

not see. I substitute the invisible for the visible. I take your beloved from before your eyes that I may give him back to your soul, more beloved, more precious, yea, more real than ever before. I take your property that I may substitute for it character more precious than gold, yea, than much fine gold." To interpret all this, to know the true meaning of this world, to know the inner meaning of our life, to know it in all its wondrous greatness and glory, with all its loss and pain and sorrow and darkness, its bewildering confusion and its final death, we need religion; we need immediate contact with God; we need the vision of the unseen; need culture of the "faith talent," of the religious instinct and impulses; need to live more in meditation of and fellowship with super-worldly realities, that so God may meet us and teach us and strengthen us and lift us up.

BROWN

THE WORLD'S NEED OF CHRISTLIKE MEN

## WILLIAM ADAMS BROWN

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## THE WORLD'S NEED OF CHRIST-LIKE MEN

Prof. William Adams Brown, D.D.

*"For the earnest expectation of the creation waiteth for the revealing of the sons of God."*—Romans 8 : 19. [R. V.]

The Apostle Paul has been speaking out of his own experience of limitation. He has caught the vision of a new life in Christ. He is conscious of ideals and of powers hitherto unknown. He knows that God has forgiven him, and accepted him, and that the future is secure. And yet he is not satisfied. The new ideal which he so clearly sees is still unrealized. The new forces which he feels within him have not yet worked out their appropriate fruits. Comparing what he is with what he ought to be, he is struck by the smallness of his attainment. His eyes are fixt on the future for which Christ saved him, but which is still but a hope.

And his experience is not an isolated thing. As he looks about him, he finds it everywhere duplicated. Limitation is the dominant note in life. Achievement does not answer to desire. Wherever he turns, he finds disappointment and failure. Capacities are unrealized; hopes are frustrated; the shore of time is

strewn with wrecked lives. Nature, too, as well as humanity, tells the same story of failure and decay, a ceaseless struggle for an existence which is gone almost before it is grasped. So, rising in poetic personification, the apostle conceives the whole universe as a single living creature, groaning in its agony because of the ineffectiveness of its life, conscious of some great capacity unrealized, some ideal struggling to the birth, of which it longs, but as yet in vain, to be delivered.

How familiar all this sounds! There is something curiously modern about this eighth chapter of Romans. You may remember Huxley's famous picture of nature, the ruthless destroyer, red-handed in her cruelty, sparing neither age nor sex. What modern science tells us of the sufferings of the races before man, Paul, nineteen centuries ago, seems to have divined; and the note of incompleteness, which is so characteristic of our modern literature, we find him striking with the hand of a master. After all that the years have brought, we feel at home in his experience. Great as are the achievements of our modern civilization, they leave us still unsatisfied.

And the better men are, the more they feel their limitation. Like Paul, the modern Christian groans within himself, comparing his attainments with his ideal. We have made progress since the day our letter was written —great progress—it would be idle to deny

that; but we see clearly how much more still needs to be done. In our practical modern way, we have been studying the facts of life, one by one, in the light of Christ's ideal, and we are startled by the disproportion that we find. When we think how many centuries have passed since Jesus began to preach, the outcome in accomplishment seems pitifully small. For us, as for Paul, attainment lies in the future.

So the apostle stands, brothered in suffering and limitation with all that is finite, making his own the universal cry for deliverance; but with this difference, that whereas men in general do not understand the meaning of their experience, he sees the end to which the travail of the world is tending; and, because he sees it, has a heart at peace. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to usward." It is Paul, master of limitation through hope, who speaks to us, and it is his hope which is to be our theme.

Our text gives it to us in a single sentence, "For the earnest expectation of the creation waiteth for the revealing of the sons of God." Or, as we might paraphrase it, in more familiar language, the world is waiting to see men like Christ, and will not be satisfied until it finds them.

I say, men like Christ; for there can be no

doubt that this is what the apostle means when he speaks of sons of God. He is thinking of Jesus, the great Son of God, who so perfectly fulfilled man's highest ideal; and he says that what the world needs is more men like Him; like Him in their mastery of self, in the largeness of their outlook, in the breadth of their sympathy, in the singleness of their aim, in the wholeness and completeness of their character; men, in whom the high aspirations, which we all share, more or less, but which, in most of us, are stifled and choked and robbed of their proper fruitage by the tares of selfishness and ambition, have blossomed into act; men who can be trusted to their own hurt, and upon whom therefore great causes can safely be built; men, in short, who, like Jesus, have realized the ideal of which they speak. Not till the world sees men like this will it be satisfied.

How perfectly this diagnosis answers to our case! What we most need to-day is men. We have remedies and to spare for the evils from which we suffer, but when we seek to apply them, we find that they fail because of the imperfection of the human instruments which they must use. Follow back the cause of your trouble in any particular case, and you will come at last to some man who has failed to stand the test. It makes no difference where you look. In business or in politics, in education or in religion, everywhere

the cry is for men. We may pass all the laws we please, but we can not make men good by law. We can not even enforce the laws we have, unless we can put into office men who respect law, and who will see to it that others shall do so likewise. We may erect our buildings, and multiply our endowments, and gather our students from the ends of the earth, but we can not educate men in any worthy sense of the word, unless we have great characters to inspire our students when we have assembled them. We may build our churches and organize our societies and make our machinery ever more complex, but our Christianity will be but a name unless we have Christlike men and women to give the note of reality to our preaching. Personality is the key to the issues of life. Take that and you hold the citadel; lose that, and all is lost.

We shall miss the point of our passage altogether, if we think that Paul has primarily in mind what we sometimes call great men, men of unusual talent and ability, masters in brain, or with the pen. The world needs such men, of course, and has had its share already; but you can not build a commonwealth out of genius alone. We are members, one of another, and the satisfaction of each can come only through the attainment of all. The apostle looks for the day when Christ's ideal of brotherhood shall be realized in society as a whole, and the man who holds

the lowliest place in the social organism shall fill it as worthily as the man who stands at the top.

If, then, we try to put into a single word Paul's solution of the world problem, we should say that it was Christlikeness made common property. Ask him what is the meaning of the restlessness which is all about him, and he will tell you that it is because the sons of God are not yet made. Ask him why he is so calm in the midst of all the turmoil, and he will tell you that it is because he knows that they are in the making, and will some day appear.

What we hope for we shall work for. You can not be possest by a great ideal without at the same time consecrating all your powers to its achievement. You can not labor at any worthy task without there kindling within you hope that the end for which you strive shall one day be accomplished. As inevitably as the sun draws up the moisture from the earth to give it back in rain, so hope quickens enthusiasm, that it may bear fruit in labor.

Consider the bearing of this hope upon our daily work. We are to try to make men Christlike. Think, in the first place, how this simplifies our work.

You and I know what it means to be like Christ. We may not realize our ideal; our lives may be a sad commentary on our faith; but we know what the life of Jesus was like,

and have no difficulty in recognizing whether or no any other man's life conforms to His. It is the glory of the Christian religion that it gives us this definite ideal; that its God is a God whom we can know, who has not hidden His will behind a cloud of mystery which the understanding can not penetrate, or committed His gospel to the uncertain fortunes of a Church which may proclaim or withhold the truth as it pleases; but a God who has shown men in a human life what He is like, and what He desires all men to be. However much there may be hidden in Christ which the future has still to reveal, we know enough about Him to give clearness to our judgment and definiteness to our aim.

The ideal of Christlike character, then, simplifies life. There is no place or situation on which it can not be brought to bear. Making men like Christ is as possible in China as in America. It is as much the work of the layman as of the minister. The mother can find an ample field for it in the home, the teacher in the school, the employer in his relations with his employees, the man of letters in his books, the workman at his bench. Character grows by imitation. We make men Christlike by becoming Christlike ourselves. Yet—blessèd paradox—we receive more than we give. We become like Christ by trying to make others Christlike.

I know a district in the mountain region of

a neighboring State, where some years ago a certain young woman went to live. She had no educational theory to exploit, no social panacea to provide. She went simply to make a home for a school-teacher who was her friend. Living there among the people, she came gradually to know them, and as she knew them, to care for them; and as she cared for them, to try to minister to their needs. There was no doctor, so she nursed them when they were sick. There was no minister, so she talked to them about religion. She brought her own refined character to bear upon their barren lives, and as a result the neighborhood was transformed. But the greatest transformation was in the girl herself. Seeing what could be done by simple friendliness, she began to ask the question whether she could be satisfied to stay in a field which, however much she loved it, had, through her ministry, grown less needy, while there were other fields not far away whose need was greater. To ask was to answer and, as a result, leaving the school and the church which through her influence had been called into being, she moved into another district still more friendless, which knew neither school nor church, where she is to-day carrying on the same transforming work. You see how simple it all is. Life touching life, love kindling love, character making character.

Yet, there is another side to the matter, no

less important. Consider, on the other hand, how this view of Christianity enlarges life. That is true of all simple views. We are to make men. But, how great a thing it is to make a man we are just beginning to discover. We begin to study this man whom we would help, and we find how wonderfully complex he is. All of the forces of nature and of life have worked to produce him and are now working upon him. Economics, politics, literature, religion, have their part to play in his training. We begin with the boy in school, and we find we have begun too late. There has been an earlier schooling going on in the home. If we would save the boys, we must first win the mothers. So we enter the home and seek to impart our higher ideals to the parents, and gain their cooperation in our task. But here, again, we find that we have come too late. They have passed the age when they can easily learn. The inertia of age and of habit is upon them. Often the conditions which surround them, physically and morally, are such that even with the best will, little can be done. We face the two great facts of heredity and environment, and realize anew how large the task we have undertaken, how much need there is of patience, of fidelity, of large faith and hope.

How admirably this is illustrated in the history of the Church's missionary enterprise. When our first missionaries went out to India

and to China, it was with the single aim of preaching Christ to men that they might make them like Christ. They were jealous of any entanglement—political, social, economic—which might obscure the simplicity of this one purpose. But, as the years went on and they faced the conditions which their own preaching had created, they found the range of their activities insensibly enlarging. Conditions faced them which rendered the Christ-like life practically impossible without some change in the environment. Ignorance was there with its dark veil obscuring the vision of Christ, so they founded schools, which later grew into colleges. Poverty was there, limiting the extent of brotherly activity and helpfulness, so they began to study the economic problem and to teach lessons of foresight and thrift. Disease was there, sweeping away precious lives that might have been saved for Christ. So the physician joined the preacher, and medical missions were born. Social prejudice was there, with its tyranny and ostracism, so they were obliged, in some cases, to found new communities, in which the individual Christian might find the sympathy and fellowship he needed. Governmental injustice was there, limiting the freedom of the individual, and robbing him of his rights. So the missionary became a diplomat and voiced the wrongs which without him had found no spokesman. Comparing the foreign missions

of to-day with those of our grandfathers, or even of our fathers, we are amazed at the broadening of the field and the multiplication of the interests and activities which it includes. We seem to see, as the goal of our efforts, not simply a collection of individuals, however numerous, but a Christian China, a Christian India, a Christian Japan; each as complex, as many-sided, as distinctive in its civilization as those which make the narrower commonwealth we call Christendom. And, seeing this, we are willing to wait with patience during the long period of preparation in which the foundation work must be done. It is not that there has been any abandonment of the early ideal—Christlike character is still our aim—only an enlargement, as we have come to learn all that is involved in education, society, politics and industry in making men like Christ.

So, deeper insight into the problem enlarges our conception of our work all along the line. Working each of us at his own task, and in his narrow field, we are members of a great company, unknown to us by sight, yet kindred in spirit, who are laboring shoulder to shoulder for an end which is no less than the entire reconstruction of society.

Consider, finally, how the Christian ideal unifies all good men.

One of the most noticeable features of our modern world is its loneliness. It is a world

of specialists, and specialization means isolation. Where a man studied history twenty years ago, he now takes a single period of history, and is content to master that.

It takes a dozen different kinds of workmen to do in a modern house what two or three did a generation ago.

And behind these outward separations of trade, and of work, there are the deeper separations of the spirit; deepest of all, the gulf which divides those who have found relief from life's failures in Christ's faith in a Father in heaven from those who, conscious of the same limitations, and feeling the same hunger, look up into a heaven which is tenantless.

What can be done to bridge this gap; to make those who are working at different tasks, with different philosophies, conscious of their common brotherhood? It can not be a creed, for creeds are diversive. It can not be an occupation, for occupations tend even to grow more diverse. It can only be a common sympathy born of a common purpose; and such sympathy Christianity makes possible through the new purpose it inspires.

Here is a task which can enter every life; a faith which all alike can share. Men may doubt many things, but they do not doubt Christ. John Stuart Mill pondered long and earnestly upon the problem of a God, and left the matter at last an open question; but he has

left on record as the summary of his life work in ethics this conviction: that if one would translate the rule of virtue from the abstract into the concrete, he could not do so better than by bidding man so live as Jesus Christ would approve. Recently, to a theological student on his way to India, as a missionary, an Eastern Swami, who for years has conducted a propaganda of his faith in the city of New York, said: "I am glad you are going. India needs men like you who can take them Christ." Live like Christ yourself; seek to make others Christlike, and you will find all good men your brothers.

Out of this brotherhood in service some day surely brotherhood in faith will grow. Men will not labor forever at a hopeless task. They can not find Christlikeness as the final outcome of the universe without coming at last to see Christlikeness at its heart. Sooner or later we may hope that the apostle's faith in a God, who controls all things in righteousness and love, shall become the common property of all who love and serve the good.

Let us take courage, then, and press forward. One thing the world has a right to ask of us as Christians, which it can not with the same justice ask of others, and that is hope. Believing in a God like Christ, how dare we be discouraged? Shall we lose faith because the task is harder than we thought, and the end comes more slowly? Shall we

not rather rejoice in the higher honor to which He calls, that we are made partakers in so great a work? Facing the failures and discouragements and heart-breaks, which will surely come, shall we not make our own the triumphant cry of the apostle? "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed?" By such high optimism we shall best serve our age and, brothered with all men in service, win them at last by the sheer contagion of our hope to brotherhood in faith.

BUCKHAM

THE RIGHT MANAGEMENT OF MOODS

## JOHN WRIGHT BUCKHAM

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# THE RIGHT MANAGEMENT OF MOODS

JOHN WRIGHT BUCKHAM, D.D.

*"Now the Spirit of the Lord departed from Saul and an evil spirit from the Lord troubled him."*
*"And it came to pass that when the evil spirit from the Lord God was upon Saul that David took the harp and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him."*
—1 Sam. 16: 14, 23.

ONE who has lived close beside the sea or upon the shores of a mountain lake and has learned to watch the water in a sympathetic and observant way, knows how changeable and various are the aspects which it presents. Now it sparkles and shimmers in all the radiance of unclouded skies and burnished sunshine. Now it grays and saddens under leaden clouds. Now it grows angry and tumultuous and lashes itself in restless upheaval under the castigation of the tempest. Again it stills itself to an almost preternatural calm under the soothing spell of the coming evening and takes on the glowing splendors of the sunset in responsive quietude. It has innumerable varying hues and changes, merging swiftly from one to another in response to the shifting will of wind and sky. Sometimes a strong mood of

brightness and joy will hold possession all day long. Again, in a single day there will be a score of swift changes and contrasts, brightening, darkening, disturbing, quieting the bosom of the waters.

Like this is the human spirit. Inclinations, revulsions; aspirations, temptations; joys, sorrows; hopes, fears; sweep over it in constant agitations and calms, independently of our will or choice, largely beyond our control. We call them moods and know little more of their why and wherefore than of the fitful changes of the weather.

I will not say that we are the creatures, the victims, of moods; but we certainly are the subjects of moods, and that of a countless variety. So subtle are they and so diverse, that it is impossible to describe or classify them. And yet there are certain prevailing moods to which, tho in very different degrees, we are all of us subject.

First, there is the despondent mood, or what we call "the blues," in which we become deprest, helpless, hopeless. That was the mood into which Saul had fallen when some servant of sagacity suggested that a skilful player on the harp be sought out to drive dull care away on the wings of music. This mood of despondency is as old as man. In the Genesis story, Adam and Eve experienced an attack of it after committing their woful act of disobedience. And it has lain

shadowy and black upon the heart of every generation since, in spite of the "fall upward," or perhaps because of it.

I suppose, judging from experience and observation, that no one entirely escapes this mood of the stalwart Saul, whether he be well or ill, strong or weak, old or young, rich or poor, fortunate or unfortunate, good or bad.

It is a sorely distressful mood—wretched, harmful, cheerless, and in its worst forms, awful. It was this mood that Pilgrim fell into in the Slough of Despond; and it is described at its worst in that haunting, blood-freezing passage of the "Pilgrim's Progress," the passing through the Valley of the Shadow of Death. "The valley itself is as dark as pitch, . . . and over it hang the discouraging clouds of confusion—death, also, doth always spread his wings over it; in a word, it is every whit dreadful, being utterly without order." The despondent mood is not always so black as that, but even at its best, it is a forlorn experience into which to enter.

Then there is what may be called the perverse mood, to which all of us are subject. Saul, who was a very moody man, was a victim of this mood also. On one occasion, when David was playing to him, he passed out of the mood of despondency into that of perversity in a flash and David narrowly escaped the whirling javelin. Such a mood was upon

the great monarch day after day as he pursued his flying armor-bearer through the desert "as a dog pursues a flea."

This mood is as common, I may say as universal, as that of despondency. I have known and lived with some of the best people to be found this side of heaven, and I never knew one—man, woman, boy, girl or baby—that did not have his mood of perversity, showing itself in some only occasionally, in others often. The very elect are not free from the taint of a rare mood of perversity. And as for the rest of us, the sin lurketh at the door.

This perverse mood which seizes us so unawares and turns us wrong-side out, as it were, is a very strange and incomprehensible experience. It is produced by very different conditions, and takes very different forms in different persons. The causes and characteristics of its domination over any individual we learn only by knowing him very intimately. Watch it coming over your friend, and in a few seconds you may see him change so that you hardly recognize him for the same person. From a lovable, attractive, unselfish, reasonable being, you will see him transformed into a repellent, disagreeable, beclouded, fractious, utterly perverse creature, who casts a black shadow about him, like a pall.

But before condemning him or casting a stone of contempt at him, reflect a moment!

Have not you been conscious at times of a very similar mood coming over yourself, a mood in which you felt as helpless as if some big black spider had come upon you and tied you up in the meshes of his web so that you could not stir hand or foot, and then poured poison into you till you did not know yourself or what you were doing? This poisonous, miasmatic mood of perversity—who can say that he is a stranger to it?

But all our moods are not thus dark and wilful. We have our moods, also, of a directly opposite nature. There, for instance, is the virtuous mood, the repentent mood, the better mood, the very opposite of the perverse mood. This mood dominated Saul throughout his first interview with Samuel, during his coronation and the early part of his reign until it was driven away by the mood of despondency and perversity. Nor did it leave him wholly, even then. It came back over him with a rush of penitence and tenderness when David held up the piece of his robe which he had cut off in the cave of Engedi, and Saul lifted up his voice and wept and promised better things. And again, when David spared his life a second time in the wilderness of Ziph and Saul said, "I have sinned, return my son David, for I will no more do thee harm."

It is one of the infinite mercies of life that the virtuous mood does not wholly desert even

the evil and sinful man. In strangely contradictory moments it moves the cruel tyrant, the heartless oppressor, the hardened criminal, the abandoned sinner, to fitful feelings of tenderness and singular deeds of justice and mercy. And in our virtuous moods, what will we not all do, of noble and holy deeds that surprize us by their sweetness and ease of doing.

Then there is the happy mood, the elevated mood, the ecstatic mood, the mood which a friend of mine describes when he says he is "keyed up"; the mood which came over Saul when he was found among the prophets. Who does not know the joy of that mood when life smoothes itself out into a great harmony, a symphony of love and truth and joy; when angel spirits seem to descend upon us, attach wings to our spirit, bid it wing its way in unimpeded freedom to the stars; when one feels like singing, or writing poetry, or doing something to express the happiness that possesses him like a divine afflatus.

Then, for farther instances, are the playful mood, the whimsical mood, the sentimental mood, the apathetic mood, the worshipful mood, when we feel like singing and praying, and the pagan mood, when, in spite of ourselves, we find it hard to pray or to sing the songs of Zion, the tender mood and the hard mood, the loving mood and the hateful mood, the pensive mood and the hilarious mood.

Such are some of the more familiar moods that come over us all at times. But who can enumerate them, for their name is legion; or describe them, for they are indescribable?

Whence do they come, these moods of ours? What do they mean? Who can say? The physiologist tells us that they are simply the reflex action of physical conditions; that the state of the blood, the digestion, the lungs, account for them all; that Saul's deep fit of gloom was due to over-indulgence at the royal board, or over-exertion in the royal chase. But what, then, of the effect of David's music? Was that also physical? Partly, but not wholly. Who can tell where the physical leaves off and the spiritual begins?

No one can question that physical conditions have much to do with moods—very much; but as for accounting for them completely, the statement is absurd. One bit of news, good or bad, a failure or a success, a sentence from a book, the touch of another's influence will often change a mood in an instant, whatever the physical condition may be.

Something more than this diagnosis is needed to account for moods. You may have noticed, if you have an acute discernment of Scripture, that the description of Saul's malady contains a suggestion as to the origin of good and evil moods. It reads as follows: "Now the Spirit of the Lord departed

from Saul, and an evil spirit from the Lord troubled him." Evidently the writer traces our better moods and inclinations directly to God Himself. They are His, like Him, and of Him. But this evil spirit was from the Lord, he says, from Him but not of Him, sent or permitted to come by the divine agency, but in nature alien to Him. This is in accordance with the belief of that age and people, which attributed everything supernatural to the divine agency. On the contrary, after Christianity had farther differentiated evil influences and agencies from good, evil moods were attributed to evil spirits, or more directly, to one evil spirit. This explanation appears in its intensity in such men as Luther.

The source and nature of moods involves the whole question of sinister influences and evil motives, and that involves the question of the origin and nature of evil, and that leads far afield into the mists of speculation. Enough that baneful moods are not of God, and the great question for us is the practical question: how to manage them in ourselves and in others.

How first shall we manage our own moods? I offer four rules for the right management of moods in ourselves.

First, do not identify your mood, however long it may last, with yourself. You yourself are something other than your moods.

You are certainly not yourself in your worst moods, and I am bound to say that you are not quite yourself in your best moods; that is, your best moods represent what you may become rather than what you already are.

Do you sometimes wonder what, amid all these varying, shifting moods that pass over you, making you feel now like a demon, now like an angel, you—yourself—really are? Are you your prevailing mood? No. Are you the average of your moods? No. We are the persons that have moods, or that moods have; the conscious, individual, free will that is visited by moods, but not the creatures of them, unless we consent to be. It is our divine power and prerogative to master moods and not to be mastered by them.

To this end, secondly, get at the cause of your bad moods, and, if possible, remove it. In so far as it is physical, remove, if you can, the physical source of it—in nerves, or blood, or digestion, or wherever it lies. That is common-sense treatment, and good so far as it goes. But remember that it does not go all the way.

Thirdly, if you find yourself in a virtuous and happy mood, keep in it as long as you can; and if you find yourself in a despondent or perverse mood, get out of it as quickly as you can. That is undoubtedly good advice; it is so patent. But the question is, how? Well, get some David to play for you on the

harp, or some St. Cecilia on the organ, or some lesser saint on the piano, if you can. Or try Longfellow's recipe, that caused the "cares that infest the day to fold their tents like the Arabs and as silently steal away." Or, better still, let me recommend communion with nature, a ramble, a drive, golf, tennis. Rowland Robison's "Uncle Lisha" thought that fishing has a very "soothin' " effect, and I think so, too. All these things are helpful and legitimate methods of escaping from a bitter mood. Boswell tells us that Doctor Johnson used to say that melancholy should be driven away by every means but by drinking.

Fourthly, when you are in a bad mood, do something for some one else; but let me show you a still more excellent way: When you are in an ugly mood, pray. That is the sovereign remedy. Pray that in that mood you may not do anything or say anything that you shall afterward regret. What things have men and women done under the influence of an evil mood that all the rest of their days they could not atone for—crimes that all the water in the world would not wash away. What words of bitterness and sin have been spoken that nothing could take back. Take care what you do and say when you are under a baneful mood! Pray that your hand and tongue may be restrained! And pray for deliverance from such a mood, as the Psalmist

prayed when he cried, "Out of the depths have I cried unto Thee. O Lord, hear my voice. Let thine ears be attentive to the voice of my supplication!" And as the morning comes to the watchman, so will release come to you. And then you, too, may say: "This poor man cried and the Lord heard him and saved him out of all his troubles."

How shall we manage moods in others? Do not mistake the mood for the man. If you do you will do him a deep and unpardonable wrong and injustice. Because, forsooth, he is under some black cloud of melancholy, or twisted out of shape by some mood of perversity, will you judge him, will you condemn him, will you despise him? "Judge not that ye be not judged." "A man's a man for a' that! for a' that, and a' that—a man's a man for a' that." No; rather bear with him patiently, gently, lovingly, till he comes out of the valley of shadow, out of the vise of perversity, and is himself again. Do as David did to Saul. Make music to him, soothe him, surround him with all better influences, appeal to his higher nature, pray for him, and wait.

You remember that marvelous poem, Browning's "Saul," and how it pictures the young harpist throwing all his skill and all his soul into winning the monarch back to himself, besieging him with the memories of past joys, present opportunities, future hopes,

till at last the gloomy monarch stirs, awakes from his malady, and is himself again. Thus do you win back your friend from his mood of despair and perversity, tho he fling his javelin at you in the attempt; for if you succeed, you shall save a soul from death and cover a multitude of sins.

Moods are indigenous to our human nature. We are to expect them as a part of our heritage. But the question is, whether they are to rule us or we are to rule them; whether they are to outgrow us or we are to outgrow them. That momentous issue we are deciding day by day.

Next to the assistance of the divine Spirit, the greatest aid in mastering the evil moods of men is the influence of normal and wholesome human persons, and especially of Him who, long ago, said to the evil spirits of his day, as He will say to those of our own, "Come forth!" and they obeyed Him.

The touch of His spirit, the companionship of His presence will more and more free us from the domination of evil moods into the "glorious liberty of the sons of God."

# BURTON

## THE RICHES OF CHRIST

## MARION LEROY BURTON

PRESIDENT of Smith College, Northampton, Mass.; born in Iowa, 1874; graduated in 1900 from Carleton College; principal of Windham Institute, the Congregational Academy of Minnesota, 1900-03; student in Yale Divinity School, graduating *summa cum laude*, 1903-06; graduated in philosophy at Yale, 1905-07; Ph.D. from Yale in 1907; professor of systematic theology at Yale, 1907,8; called to the Church of the Pilgrims, Brooklyn, as successor to Dr. Harry P. Dewey, 1908; author of "Problem of Evil."

## THE RICHES OF CHRIST

The Rev. Marion LeRoy Burton, Ph.D.

*"Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ."*—Ephesians 3 : 8.

The word "riches" sounds the key-note of modern life. The very atmosphere is permeated with a spirit which enthrones wealth. American life to-day is a synonym for intense, persistent struggle for riches. Our age, in all probability, will be characterized in history as one in which an excessive emphasis was placed upon the acquisition of material goods.

It is not uncommon to hear public speakers proclaim against this characteristic aspect of present-day life. Without in any wise denying the need or the truth of such utterances, it is the part of wisdom to observe that when one confronts any such universal fact as man's craving for economic independence, it is probable that some truth is struggling for expression. Whatever may be our attitude to the mad rush for riches in its totality, nevertheless we must admit that it expresses a basal, fundamental truth of life. Without question, it is an unnecessary and unjustifiable exaggeration of that truth. Just so, selfishness is an exaggeration of the truth of

self-realization. The element of truth exprest is this: the eager pursuit of riches is the concrete indication of the desire on the part of man for large and abundant life.

Our text tells us that Paul became profoundly convinced of the truth that there are unsearchable riches in Christ. He uses in our text the precise word which elsewhere is applied to material wealth. His thought, therefore, is that in Christ are those elements of truth concerning human life which, if appropriated, will render it rich and abundant. Professor Thayer says that by this term "riches" Paul meant the "fulness of the things pertaining to salvation with which Christ is able to enrich others." Moreover, these riches are "unsearchable." They can not be fully traced out or entirely comprehended. They are, as Dr. T. K. Abbot says, "all the inexhaustible blessings contained in Him."

If in the last analysis our modern search for riches is but the clear indication of man's intense desire for true life, and if there are inexhaustible resources of the truest riches of life in Jesus Christ, it is of the first importance that we become fully aware of this fact, for it lies at the very center of life. While we do not totally condemn the search for material wealth, but prefer instead to enter sympathetically with the man of affairs into his life problems, nevertheless we must

insist that riches are not confined to stocks and bonds, but are in the truest sense to be found in the spiritual realm. Here in Christ is a mine of wealth which the searcher for true and abundant life must not ignore. What now are the distinctive elements of value in Christ's life and teachings which led Paul to characterize them as "the unsearchable riches"?

Anything that is to persist in American life must be practical. This is the test to which every factor of life must submit. Whether we speak of commercial, political, social or religious activities, this statement remains true. To-day, above all else, the people demand that everything offered for their rejection or acceptance must be judged by its practical usefulness in the toil and tension of life. This spirit has manifested itself even in philosophical circles. Pragmatism has raised its head, and in perfect harmony with the spirit of our age insists that truth is that which "works." If, then, Christ is to meet this seemingly universal demand, the first fact that must be established concerns the practical aspect of His teachings. Has Christianity worked?

In answering this question, we may well observe at the beginning that Christ placed a lofty evaluation upon life. He exalted childhood. "Suffer the little children to come unto me and forbid them not," was His re-

buke to the disciples. Every man is of priceless value and every life is of supreme worth. There is absolutely nothing in all the universe that can be compared to, or that can be justly given in exchange for, one's life. There are rich possibilities in the very humblest of men. The primary fact about man is not that he is lost, but that he possesses infinite capacities for development. Even the hated publicans and sinners are worthy of friendship. "A spark has disturbed our clod." Every man is potentially a son of God. Any one who thus emphasizes the inherent worth and dignity of every soul has laid a firm foundation upon which he may build his demand for a life of practical usefulness.

But Jesus does not pause here. He insists that the test of all life is action. "By their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father that is in heaven." Life, then, is present activity. Whatever may be our answer to the vexed question of the presence of an eschatological element in the teachings of Jesus, however we may interpret His references to, and possible emphasis upon, the future life, surely we do not do His truth justice in any adequate sense until we recognize His tireless insistence upon the necessity of present usefulness. No life is rich which is not manifesting itself in action.

Moreover, these teachings of Jesus, the theoretical basis upon which must rest the contention that Christianity is a practical religion, find their actual counterpart in the history of the Christian centuries. They have shown the practical utility of the Christian religion. Christianity has worked. The conquest of the Roman Empire by a sect gradually pushing its way up from the lowest social stratum of the people is an evidence of the practical virility of early Christianity. When, after centuries of development, this religion found itself under the dominance of an ecclesiastical hierarchy and bound down by the shackles of religious despotism, it arose, shook itself loose from its chains, and triumphantly proclaimed the supremacy of individual faith. During the last century, confronted by marvelous developments in all fields of human knowledge, it has boldly adopted all of the methods of modern scientific research, freed itself from the useless accretions of the centuries, emerged with a clearer emphasis upon the fundamentals of religion and ethics, and virtually experienced a rebirth, attesting the remarkable character of the teachings of Jesus, and again manifesting the supremely practical aspects of Christianity in its innate potentialities for adjustment to any environment. Above all stand the marvelous triumphs of modern missions. Nations have been transformed, civilizations have

been developed, great empires have been metamorphosed! Surely the history of Christianity utters in unmistakable tones the truth that Christianity has worked, that Jesus Christ is supremely practical!

When once Christ has demonstrated to the world that His religion is practical, He has at least gained an entrance into our attention. But some things seem to work, without being true. If anything is to master our souls permanently, it must satisfy our reason. The riches of Christ are useless for producing abundant life, unless they appeal to the intellectual requirements of man. Is Christ offering the riches which the rational element of man's life demands? Let it be said at once that we have no right to hold Christ responsible for the aberrations of Christianity or the flagrant errors and the ridiculous inconsistencies of human theologies. Jesus' demand for self-sacrifice did not justify the asceticism of the monastic movements. The crusades, while expressive of loyalty to Jesus, were not logically an outgrowth of the spiritual requirements of the Master. Religious persecutions, ecclesiastical schisms, and fratricidal wars are apparent contradictions of the very essence of the teachings of Christ. He must not be held responsible for all the intolerable and revolting assertions of outworn theology. Christ uttered no invectives against new-born babes, pronouncing eternal

damnation upon innocent children. To test the rationality of Jesus' requirements we must go, not only to history, not only to theology, but also to the life and words of Him who said, "I am the truth."

When this is done, and when we remember that Jesus stands as a religious and moral teacher and Savior of men, we find ourselves in the presence of supreme rationality. The world has not transcended, and seemingly can not transcend the truth exprest in His life and teachings. Every act, every utterance, is expressive of His intense loyalty to the kingdom and to His Father. The temptation, the decisive spirit revealed when He stedfastly set His face to go up to Jerusalem, His passion, His trial, His death—all these contribute to the general portrait which sets before us one who has realized in His own living the doctrines which He taught. Ethical writers have discust all the possible ideals for the individual, but none have ever successfully and permanently cast doubt upon the standards raised by Christ. He calls every man to become worthy of his heritage, to realize the full possibilities and potentialities of his personality, to hold himself responsible for the full utilization of the talents committed to his care. He calls each person to realize himself and to do it by enabling every other person to do likewise. Make the most of every talent by helping your neighbor to

do the same thing—this is the whole law of Jesus. Self-realization through self-sacrifice is the expression of the same truth in more technical terminology. This not only appeals to one's reason, it grips his entire being. It says Jesus is not only practical, He is supremely reasonable!

But there is a deeper stratum in human personality. In the stress and strain of life we are prone to over-emphasize our insistence upon the practical aspects of every element that enters into our complex existence. In time of thoughtful examination of the fundamentals of a religion, we are peculiarly liable to demand above all else those qualities which will satisfy the requirements of our rational natures. Both of these qualifications we have seen are present in Jesus Christ. They are elements of the unsearchable riches of Christ. But man is more than action or reason. Moments come when something deeper is demanded. Man has a heart. Unless Jesus appeals to the affectional as well as the rational elements of life, He can not make life deep and rich. Does Christ supply our need voiced so persistently by the heart? Here in reality is the grandeur of Jesus. It, of course, could not be so if He did not satisfy our reason. But Jesus transcends the intellectual standards. He comes to us and demands entrance not only to the mind, but to the innermost recesses of the human spirit.

"Love" is the summary of His message and His mission. In the great mountain sermon he says: "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you, love your enemies, and pray for them that persecute you." Continuing His discourse and citing the Father as the proof of His insistence upon the supremacy of love, He calls men to the noblest of all ideals. "Ye, therefore, shall be perfect, as your heavenly Father is perfect"; perfect not in wisdom or power, but perfect in love, perfect in the sense that our hearts are possest of a spirit at once "kind, generous and forgiving," a spirit which breathes the very atmosphere of love, of thoughtfulness and of tenderness. His summary of the law centered about the supremacy of love. "Love God, love your neighbor"—this was for Jesus the whole duty of man.

But Jesus did not formulate His truth only in abstract terminology. Over against these statements He threw the light of concrete parables. Whose heart is not instantly won as he reads the parable of the Good Samaritan, or of the Prodigal Son? How those pictures pulsate with the power of propelling passion! How one instinctively feels welling up within his soul the spontaneous assurance that his expression of life's duty is true! Men's hearts in all ages have been thrilled by the passionate appeal of love in these parables.

Christ's emphasis on love penetrates still deeper. Not only the formal and concrete statements that love is life's greatest gift, but His application of love to the wounded, the bleeding, the comfortless hearts of men, is the secret of His riches. Christ's words of comfort have been the world's deepest satisfaction. Many heads would have been pillowed in comfortless sleep, many hearts would have been shrouded in impenetrable darkness, had not Jesus, in calm assurance and quiet confidence, uttered His beautiful messages of hope and cheer and comfort. "In the world ye have tribulation, but be of good cheer, I have overcome the world. Let not your heart be troubled, ye believe in God, believe also in me. Come unto me, all ye that labor and are heavy laden, and ye shall find rest unto your souls." These words are the secret of Christ's riches. He enthrones love! He teaches us that life is reasonable, but above all that it is loving. He tells us that reason justly demands satisfaction, but that love is supremely rational. Life is rich and true in proportion as its center, its source and its propelling power is the great undefinable factor of human existence, which the inner experience of every individual attests, the factor which never faileth—love.

Still again, we find a deeper stratum in man's nature. On the surface of life, he wants action. He demands practicability. In

moments of meditation, he struggles with the insistent and cogent requirements of a logical mind. In moments of true life the heart beats with love. In hours of darkness the human spirit, yearning for companionship and fellowship, conscious of the awful isolation of individual existence, craves for the satisfactions born out of relationships of love and affection.

But man finds even larger possibilities. He is in a world and a universe. As life deepens, this world assumes new and varied aspects. He observes its marvelous manifestations of power. He peers into his microscope and finds life infinitesimal. His soul is filled with wonder at the revelations of the various sciences. He gazes at the stars above and loses himself in the infinitude of space. The great abyss yawns before him and the little powers of his imagination utterly fail as he tries to comprehend the existence of stars thirty thousand light-miles distant. He observes the striking order of this universe. Here and there he beholds curious indications of purposeful adaptations. Now he meditates upon the strange parallel between his own mind and the knowable qualities of this outer universe. Inevitably he yearns to know the explanation, the meaning, the interpretation of this great arena upon which life is enacted. He cries, "What must lie back of all this marvelous life, what is its source,

its ground, its cause? Can there be a God?" He exclaims:

> O somewhere, somewhere God unknown,
> Exist and be,
> I am dying, I am all alone,
> I must have Thee.

The pitiable gropings of mankind after God, the messages of the religions of the nations, the history of developing ethical life, all assert that man's deepest yearnings are concerned with this aspect of existence. We come, therefore, to the mightiest of all problems, and ask ourselves, do the riches of Jesus avail here? Does He enter into this innermost chamber of the soul and speak any message of satisfaction? One instinctively feels both the cogency and the barrenness of cold theistic thought. So long as man lives he will reason. So long as problems exist, the spirit of speculation will justly persist. But human yearnings are not always satisfied with arid speculations. Certain types of men will always demand something beyond the products of cold intellectualism. Anything that is to persist and be of value to mankind must be so stated as to touch the mind of the average man. To persist, a thing must appeal to the people.

Into this dark valley, Jesus comes with all the light of His radiant life. We are not concerned now with metaphysical in-

terpretations of the person of Jesus. To follow that tangent would be to leave the vein which yields to us the truest wealth of our mine. Jesus lived a life and then said, "He that hath seen me hath seen the Father." Of course, it was in human terms. His life is an expression of infinity in spiritual, religious and ethical terms. In His bitter condemnation of sin, in His powerful invectives hurled against scribes and Pharisees, in His utter repudiation of insincerity, hypocrisy, deceit and guile, in His opposition to externality and mechanical religiosity, in His unceasing opposition to all hatred and malice and selfishness, Jesus has revealed God to us. In His exaltation of reality and genuineness, in His insistence upon inner spiritual life, in His demand for self-sacrifice and service, in His repeated emphasis upon righteousness and love, Jesus has shown us the Father. In His fathomless love for the sinner, in His infinite patience with disciples slow of heart, in His divine forgiveness for a woman taken in adultery, or for a disciple who had denied Him, in His sacrifice of rest and energy and life for the needy multitudes, in His awful passion and suffering upon the cross, Jesus hath enabled us to see the Father. Jesus comes into our deepest moments of meditation, and into our hours of spiritual cravings for the understanding of life in its totality and says that there is a God, who

has manifested Himself in this world and in us, His sons. He tells us that this God is our Father, that He condemns sin, that He loves righteousness and that He carries in His heart an eternal cross of suffering because we sin. He tells us that God is love. Oh, the unsearchable riches of Christ!

These riches cover the entirety of life. Nothing remains which these gifts can not satisfy. They possess certain remarkable characteristics. They are unsearchable. That is, they are inexhaustible. They are permanent. Material wealth may vanish. Financiers may tell of how they lose their millions, but these riches are abiding. They are eternal. They only await our appropriation. We can never comprehend them in their fulness. Finite life can never be all action, finite rationality can not fathom infinite reason, finite love can not be perfect, the infinite God can not be fully comprehended, but in our little existence we may struggle each day a little nearer, and thus find in these unsearchable, inexhaustible, unattainable riches of Christ, the only worthy ideal of life.

Because these riches are inexhaustible they are spiritually attractive. The financier wears the hectic flush, just because he never can fully attain his ideal of wealth. It flits before him, ever receding as he approaches. So these riches of Christ are spiritually fascinating. They grip men's souls. Only thus

can we account for the history of Christianity. They insure the possibility of a growing, expanding, developing life for the Christian. No stagnation is possible. New riches are offered for each new day. In Christ are truths which the world is only beginning to fathom. His riches are inexhaustible, they are infinite!

Are these riches of Christ the object of our passionate search? Catching the alertness, the intensity, the perseverance of the financial and commercial world to-day, can we transfer it to the realm of things spiritual and struggle as earnestly in the attainment of religious wealth? The unsearchable, inexhaustible riches of Christ, may they be our possession, and our contribution to a needy world!

# CHAPMAN

## JOSEPH OF ARIMATHÆA

## CHARLES CHAPMAN

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## JOSEPH OF ARIMATHÆA

The Rev. Charles Chapman, LL.D.

*"And behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (the same had not consented to the counsel and deed of them); he was of Arimathæa, a city of the Jews; who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapt it in linen and laid it in a sepulchre that was hewn in stone, wherein never man before was laid."*—Luke 23 : 50-53.

The city of which Joseph was a resident was called Arimathæa, supposed to be identical with Ramah, the birthplace of the prophet Samuel. He occupied there, and also at Jerusalem, a high social position, and had the reputation, which many covet in vain, of being rich. As a member of the Jewish Sanhedrin, he was ecclesiastically and civilly a representative man; and so, evidently, had the confidence of the people. The distinction in which he was held among his countrymen was such as can only be earned by a long course of upright conduct; for, with emphasis, he is described as being "just and good."

Engagement in public affairs and familiarity with the course of Jewish politics had not checked the earnestness of his piety, seeing that he was one of that devout class who,

mourning over the degeneracy of the times, "waited for the kingdom of God." By availing himself of occasional opportunities of both hearing and seeing Christ during the course of His public ministry, Joseph had not only come to the independent conclusion that Jesus was the promised Messiah, but had even secretly cherished in his own heart the spirit of a true disciple· tho, through fear of his embittered and revengeful fellow countrymen, he had not yet attained to the courage of confessing Him openly. Being a member of the Jewish Sanhedrin, he was present at the trial of Jesus, and was, in fact, by law, one of the Savior's judges. The severity of the test to which such an anomalous position subjected him can be imagined if we reflect on what it is to be a believer in the innocence of the accused, and, at the same time, a man of distinction, who naturally wishes to stand well with those in authority and retain the confidence of those whom, in his official capacity, he represents. This, however, is said in his favor that, when the trial of Jesus before the council was brought to a close, he, without disclosing the reality of his discipleship, refused to be a party to the wicked and cruel decision which recommended Pilate to sentence Him to death.

It is necessary to call attention to an obscure item in ancient Hebrew legislation that now served as a pivot on which most momen-

tous events in this crisis in the history of the incarnate One turned. When a person was crucified, his body must be left on the cross to decay and become food for vultures. Now it happened that there was an ancient Jewish regulation (Deut. 21 : 22) which prohibited the continued exposure of a criminal's dead body; and therefore to propitiate Jewish feeling and spare religious susceptibilities, the Roman law was modified so that, instead of being left to be food for vultures, the bodies of criminals were to be cast into a common pit, there to receive a most degrading, indiscriminate burial.

At this approaching juncture in the carrying out of the modified law, and to avoid so abominable an interment in a common pit for the body of Jesus, Joseph of Arimathæa ventured to make application to Pilate for taking down the mutilated corpse and disposing of it as he pleased. He received permission from the Roman governor to do as he desired. Nor was this striking, courageous action the cold formal deed of one who simply was concerned to secure common decency for the mortal remains of a fellow creature.

A wealthy man, when he has provided a tomb in which his own mortal remains may some day rest, can not but regard with tender sentiments the place which he has deliberately set apart for his own interment. Joseph gives up his own interest in that chosen spot for

the crucified One; and not only so, but with the aid of Nicodemus, another member of the council, confers on the body all the honor indicated by carefully selected fine linen and a hundredweight of myrrh and aloes for the purposes of embalmment. Thus with a heart now mournfully at rest in having performed the last sad offices for the crucified One whom he had loved and the world hated, did Joseph roll the rock before the sepulcher and depart to his own home. We may be sure his sleep that night was all the sweeter for what he had done. Happy man!

In this narrative we see a striking instance of the special providence of God. When we look at the details of the life and conduct of Joseph of Arimathæa, in their close relation and sequence one to the other, we can not fail to see, in and through them, a remarkable realization of a very important divine purpose. We can trace distinctly the steady, orderly, unseen action of God in and among, and in spite of men, to bring to pass through their unconscious instrumentality, something that God wanted to have done.

Also, when we carefully study the Bible, from the early prediction that "the seed of the woman" should "bruise the serpent's head," onward through the course of Hebrew history and the occasional interposition of God in human affairs, we are imprest with the fact that events were gradually tending

toward the enthronement of Christ as the Savior of sinners. "He must reign." He must be exalted to be a "prince and a savior." For this the wheels of nature revolve; empires, dynasties, nations and peoples, international politics and religious evolution rise and stay, or come to an end. To this the most eloquent of heaven-inspired tongues testify. For bringing this to pass, saints and angels, through long centuries, live and toil and pray. But seeing that Jesus Christ was condemned and put to death as a criminal, it is obvious that, for securing this enthronement as Lord of all and Savior of sinners, there must be a resurrection from the dead of the crucified One. For not as a dead Jesus can He be Prince of Life, Lord of All, a Savior of men, but only as one who is alive again, holding in His merciful hands the keys of hades and of death, and pointing on to the uplifted gates whither all the just ones enter. By the resurrection, according to the apostle Paul (Rom. 1 : 2, 3), He is demonstrated to be the Son of God, and therefore, as elsewhere stated, "able to save to the uttermost" them that come unto God by Him.

And observe just as the resurrection of Christ was essential to His enthronement as Savior of sinners, so, also, the clear convincing proof of His resurrection was necessary for creating in men faith in Him as the all-sufficient Savior. There must needs be with us, in

this matter, a sure ground of confidence. We can not, do not entrust our soul and all its eternal interests to one of whose risen life we are in doubt. We want to know in whom we believe! That being so, where would be the proof that He is the still living Lord of all power and grace, if, according to old Roman custom, He had been left on the cross to be devored by vultures? Or where, if, according to the modified Roman usage in Palestine, He had been cast into a common pit commingled with many others? It thus seemed necessary that if we were to be sure of the resurrection He must be buried separately, and in a place that would enable friend and foe to see whether His actual remains alone had vanished from their resting place. How, then, was this to be brought about? Roman law did not admit of it. It was not possible under the Jewish modified regulation. His openly profest friends had no chance of obtaining His body for burial. Their effort in that direction would be regarded with suspicion and be strongly resented. Also, had Joseph been what is called a "common man," his application for the body would not have been granted; and had he been an open disciple, there would have been good reasons for refusing his request. Moreover, so far as Pilate was concerned, why should he be disposed to set aside custom and administrative regulation and grant the re-

quest of a private gentleman? Roman governors were generally too stern and inflexible to yield to personal entreaties for criminals. But in this case, we know that Pilate was all along convinced that Jesus, in spite of the clamor of His enemies, was just and innocent; and if he allowed Him to be crucified, it was simply to make it more easy to govern a turbulent and treacherous mob. No doubt, under these circumstances, Pilate appreciated the fine feeling of Joseph, and was glad to ease his own conscience by making a concession. Had a ferocious sin-hardened savage like Herod been governor, no such concession would have been made.

See, then, the wonderful concurrence of circumstances and causes to bring about the burial of Jesus in a separate tomb. There was an uneasy governor's conscience, previously touched by his wife's remonstrances, ready to find some way of making amends for an unjust judgment. There was a man of high social position whose request, on that ground, would be sure to receive, on the part of Pilate, the most polite attention. There was in the heart of that man a deep, secret horror of the degradation that might be put on the dead body of One whom he secretly loved and honored; while the very secrecy of his discipleship made it possible to secure what open discipleship would not have dared to seek. Now, in all this, do we not see an all-

wise and wonderfully-working providence, so guiding, controlling, and blending events and influencing persons that, as the result, His beloved Son was snatched from the talons of the vulture and the degradation and confusion of a common grave for criminals, and, according to the prophetic language of Isaiah, was buried "with the rich in his death" so as, thereby, to render possible in due course, a distinct and infallible proof that He, indeed, was "the resurrection and the life," the Lord and all-sufficient Savior of men?

And so it ever is and will be. God rules among men, controlling them and their thoughts and deeds, their weaknesses and their strength for the furtherance of His own purpose; raising up servants in unexpected ways and seasons to do His holy will; awakening right feeling and giving resolution to timid souls for great emergencies, and causing even the clamor, the cunning, and the wrath of man to praise Him. History is full of such instances. The impetuous spirit of Luther, at the time of the Reformation, needed the counteraction and steadying power of a quiet, self-restrained nature; and the gentle, refined, calm spirit of Melanchthon was forthcoming. Not many years ago the clashing of contending policies in the far East were so turned by the unseen Hand as to open a wide and free door for missionary enterprise. The ancient fires of martyrdom,

designed to destroy the newly proclaimed faith, brought into splendid relief the purity and courage of Christian life and set up an imperishable standard of heroism for ages to come.

Let us, then, ever remember that, in all our care and toil for the kingdom of God, there exists around us a visible and an invisible universe full of resources for effecting, in due time, and according to spiritual laws, the Redeemer's purpose. He is sure to come to the rescue of His people when the season is ripe. Even tho a crisis should arise which, on the surface, seems to threaten with direst disaster, "He will not suffer his holy one to see corruption." There is a way out of the vulture's talons. We see here, also, an instance of the development of a fine character by means of a great crisis.

There appears to have been more good in the heart of Joseph of Arimathæa than either he or his neighbors were aware of. Like many others, he was a compound of fidelity to truth and fear of social ostracism. He knew Christ to be the holy One, but had not the courage proper to his convictions. The tragic events of the trial and crucifixion doubtless filled him with consternation. Not without inexpressible agony had he witnessed the shame and contempt poured upon that sacred head. When he saw the Son of God, between criminals on the accurséd tree and

reflected that, in the council at the trial, he had been content with simply withholding consent to the wicked and cruel decision, a pang of bitter anguish and remorse pierced his heart. The mild majesty of the Sufferer and the portents of earth and sky drove home afresh the conviction: truly, this was the Son of God. Then unbidden and irresistible came the grief and shame that, when opportunity had offered, his love and courage had not been equal to an open confession of faith in Him, and that he had not done something more definite and determined than withholding consent, to shield Him from the unjust and cruel condemnation of the council. In this conflict and tumult of thought and feeling, this self-condemnation and self-reproach, the crisis of his life had come. Now or never he must act. If the past can not be undone, at all events, the members of the council, the city of Jerusalem, and the crucified Savior must somehow be afforded unmistakable evidence of the homage and devotion of his soul. There was one thing he could do. He pondered it deeply. Opposing views appealed to the higher and lower sides of his nature. The hour, the moment, for decision had come. Happily, the true man within gained the mastery; for, laying aside all fear, and prepared for the scorn of his compeers, he resolved to identify himself openly with the crucified One, and with the full knowledge of the pub-

lic authorities, to lay that maltreated, mangled body, with all the honor that love could invent, in the tomb prepared for himself. And so the faith, the love, the devotion that had slumbered, hidden in his soul, asserted themselves, and he at once became a nobler man. His strength rose to the occasion, and henceforth, by the act of burial, he publicly took his place as an unshamed, fearless follower of the Lord.

There are still some who resemble Joseph in his secret, slumbering love for Christ, and also in his fear and diffidence. Their hesitation and the secrecy of their faith may be due, in great measure, to temperament, or education, or pressure of domestic and social circumstances. Let us take care never to speak or think unkindly of them. The inner life of each soul is private, sacred, often deeply pathetic. Such persons have the root of the matter in them. There lies deep down in their nature, hidden from public gaze, the heaven-born germ of spiritual nobility. The day will come when some severe crisis: it may be a sore trial in business, or sad domestic bereavement, or heavy personal affliction, or even some observed threatening dishonor to the Christ they revere, will induce deep reflection, put them on their mettle, stir up within them the power of a true consecration; and when such a crisis does come, like Joseph, they will throw off all reserve and seize an

opportunity of manifesting, at any risk, the true love of their hearts. History is rich in instances of noble character being developed by the stress and strain of life. The storm brings out the true qualities of the sailor. Patriotism shines brightest when ruin threatens one's country. Men are their better selves when, put to the test, they rise above personal considerations. There comes to most of us, in the course of our lives, a time when a strong and bold decision for good has to be made—a decision rich in blessing to ourselves and others. Happy they who can rise to the occasion and decide for Christ, and henceforth identify their lives with His, and their interests with the interests of His kingdom. Therein lies also our true nobility.

# CHASE

## ALTRUISM

## GEORGE COLBY CHASE

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## ALTRUISM

George C. Chase, D.D.

*"Look not every man on his own things, but every man also on the things of others."*—Philippians 2 : 4.

This is the most troublesome command in the New Testament. It bids each of us give to others the same careful regard that we give to ourselves. In fact, it is only another way of stating the second great commandment, "Thou shalt love thy neighbor as thyself." That second commandment has been the stumbling-stone of all humanity. Many a man who has thought it easy to keep the first great commandment has been shocked into a disheartening sense of weakness by a sudden call to keep the second. God is so remote from our eyes and ears, our passions, propensities, and ambitions, that we may live half of a prosperous lifetime without becoming aware of sharp conflict between His will and our ways. But scarcely for an hour in this eager, grasping age can we escape collisions between ourselves and some one of our fellow mortals. There is not room enough for us all to get on together without cross-purposes. Few men ever squarely face the second commandment. They do not see it at all when they find themselves clashing with

others; or they conclude, self-indulgently, that it is merely an expression of gentle sentiment to be indulged in hours of leisure.

And possibly hardest of all in their steady, persistent demand upon us are the words with which Paul addrest his Philippian brethren, "Look also on the things of others." The words bring us straight to the concrete, the specific things. How infinite, yet how comprehensive! What does things include? Why, anything and everything with which we may have to do.

Perhaps the most tangible, constant and palpable of our own things are our bodies. It is as if the words were, Give attention not solely to your own aches, pains, and ailments, to your own good looks, bearing and clothes, to your own house and home, to your own hunger, health, shelter, and rest, but also to the ailments, sufferings, deprivations, and deficiencies of others.

Do you enjoy a fine social standing? Do you love to gratify your tastes? Do you hunger for knowledge? Do you have hopes and ambitions? Then, have a kindly care for the needs, the tastes, the aspirations of others. Does it hurt you to be neglected, disparaged, snubbed? Then, let it hurt you when others have the same pangs and troubles. Are you now securely established in wealth, comfort, and position? And do you remember how you suffered while you were painfully stri-

ving for these? Then, put yourself in the place of those who have not arrived at your good fortune and extend to them the helping hand.

An American prima donna who began life a poor, timid, Maine girl, scarce daring to hope for recognition in the world of song, after thirty years of striving and rising, now takes from her still accumulating wealth hundreds of thousands of dollars to establish a great school of music open to young men and young women as unknown, poor, eager, gifted, and aspiring as she herself was when, thirty years ago, she was introduced to music-loving throngs, through the generous offices and large-hearted appreciation of a then reigning prima donna—also once a poor Maine girl. The swift and eager helpfulness of Annie Louise Cary thirty years ago and of Nordica to-day will tell you just what my text means, "Look not every man on his own things, but every man also on the things of others."

The degree to which a man joyfully gives heed to this greatest law of conduct is the test of that man's rank in the scale of being. The degree to which a nation loyally honors this command determines precisely the quality of its civilization. The reality and value of human progress everywhere are clearly indicated by the extent to which this principle has become entrenched by custom, law, and government. The question respecting any one

of us, "How far has he or she risen above the beast?" is answered by the degree to which kindly care for others has become our daily habit. Let us be thankful for the barriers that custom, habit, and law have thrown up to keep out the ever-returning tides of barbarism. How precious and how strong are the ties of neighborly kindness and good fellowship! How sheltering and helpful are those virtues that have grown into permanent national traits! How beneficent is even conventionalism—the accepted rules of etiquette in social life, in ordinary intercourse, upon the street, the railway-car, and at the seaside! And how boorish and shrewish are the men and the women that despise or ignore them! "He is no gentleman." "She is no lady." In what unequivocal terms do these words utter the verdict of disapproval!

What is termed business honor is another entrenchment within which manhood, justice, and decency have, among right-thinking people, at length become firmly established. So, too, with the laws regulating contracts and determining the rights, claims, and privileges of those engaged in trade and industry. These at once fortify legitimate economic interests and show how far a people have advanced in obedience to the first great law of conduct.

These slowly forming customs, conventionalities, and laws are invaluable. Without

them men would be grossly cruel and nations swiftly decline.

But what a mistake to regard them as self-originated and final, or the product of a blind and undirected evolution! It is only as men and women feel the inspiration of this divine law of human progress; it is only as they make it their daily conscious purpose to "look not solely on their own things, but also on the things of others," that society and government attain that higher, that almost instinctive, morality in which each counts it his chief joy to promote the well-being of his fellows.

Yet how many people accept as final customs, habits, conventionalities, statutes, with no other aim than to escape criticism, inconvenience, or ridicule! "If I do not comply with such and such social forms, I shall be voted a boor. I endure them because I wish to stand well with A and B and the rest." Such is the honest self-confession of many a demure social slave. And it must be admitted that there are forms and customs from which the kindest and sanest might reasonably beg to be excused.

When a man chafes beneath the wholesome rules of ordinary politeness, it is because at heart he is still a savage. Let him once dare, when he thinks it will not count against him, throw off these mild restraints, as, perhaps, with his own wife and children, or

among passing acquaintances, and his politeness will prove to have been but the thinnest varnish.

So in business, we know it is sometimes true that a man is no more honest than the law requires. In his soul he frets at the troublesome law. If he can, he will nullify it, or find some way to cheat and defraud without being arrested as a counterfeiter or a thief. There are too many self-styled business men of to-day who call to the aid of their own deficient wits the practised ingenuity of the facile attorney, in order to steal, and yet pose as honest men. "I have broken no law," they say. As if law were something sacred and final, instead of an imperfect device to protect innocence and promote justice. The greatest legal minds that our government can employ were not long ago absorbed in the attempt to discover whether a railway magnate who confesses that he has robbed the people of millions has committed any crime.

The politeness that is reluctant and purchasable is hypocrisy. The honesty that studies to keep within the law is prudent rascality. These men, as by instinct, assail every measure looking to social progress or legislative reform. "The old ways, the present law, are good enough for me," they say. They are the lineal children of the men who two decades ago were uttering the same words, and who were overpowered only by

that sentiment, that passion for humanity which transcends all forms and recognizes in all legislation only a blundering attempt to attain what is not yet within reach.

Contrast with these time-serving hypocrites and potential thieves those noble men and women who are ever on the stretch to alleviate human suffering, to promote human welfare. But for these forerunners of a better time, good customs would grow stale, the best laws would become a hopeless dead letter, and humanity itself a seething mass of selfishness. The true lover of his kind knows that the best laws attainable must forever fall far below his ideals, must leave to individual and voluntary efforts that ampler human welfare of which he dreams. He is fully aware that law can never perfect society. Nor can he believe that social improvement will be effected by making individual men and women mere cogs in a self-directing mechanism. History, experience, and his own consciousness tell him that the instinct for growth, enrichment, expansion, and power is elemental and undying; that this instinct is the great motive power to progress; that it is the index to the wants, the cravings, and the aspirations of the race. It is only this primitive passion burning within himself that can enable any man to interpret the hopes and fears and satisfactions of mankind. You and I can never be intensely alive to the

things of others without the keenest and deepest interest in ourselves and our belongings. We must have free play in the exercise of our own powers and the pursuit of our own aims, held in check only by a sacred regard for the powers and aims of others. Make me a mere toiler in the workshop of human destiny, under the direction of that vague and ineffective superintendent, the common welfare, and you have doomed me to a place in the great human herd as meaningless and uninspiring as the task of the unthinking bee. Rather, you have made me a drone unable to contribute to the common good, and fit only to be driven out of the hive.

If individuals and the race are to progress, it must be in response to those same personal incentives that have lifted men above brutes, and produced those splendid differentiations of taste, talent, and genius that are the glory and hope of mankind. Human weal absolutely requires that the kind and amount of the service that each of us shall undertake, and the portion of our gains and rewards that we shall devote to the welfare of others be left largely to our own judgment and conscience. And could any attempt to have it otherwise be permanently successful, the star of human destiny would speedily set in darkness. Happily, the primitive instinct to self-preservation and self-recognition will not permit such a result.

As a consequence, no one of us can escape, through the virtue of any social or industrial mechanism, the responsibility of deciding how and what we will contribute to the common good. It is, indeed, a dangerous responsibility, fraught, perhaps, with awful consequences to ourselves and to others. But confront us it must and will; and the best thing we can do is to convert responsibility into opportunity.

The alert and skilful mine prospector discovers rich treasures of gold, silver, or copper. He gets possession of this unexplored wealth. Custom and law reward his keen sight, energy, and skill; and he gains enormous wealth. His native force and his acquired knowledge and insight have found an adequate incentive, and he is reaping the reward. What and how great is his responsibility to others? Are these treasures all his simply because of his better native endowments, his opportunities, and his good fortune? I can not believe it. Nor can he escape the obligation, created by his acquisitions, to "look at the things of others."

A man surveys a tract of unoccupied and unimproved land. With wonderful forecast, and by the exercise of sound business judgment, he sees in his mind a splendid city rising upon this neglected spot. He buys the entire area for a trifle and soon is rolling in wealth. Has he any obligation to regard

the interests of those who, flocking to work out the business enterprises which he foresaw, have thus become the creators of his fortune?

A man discovers, purchases, and utilizes a great water-power. He calls into being vast industries that give employment and create wealth for thousands. But are the results thus reaped by others all that he owes to his neighbors? So with the inventor whose genius has cheapened processes and augmented human wealth; with the combiner, who has brought a dozen railroads, a hundred manufactories, under the economic methods of a single management; with the brilliant business man whose great department-store covers acres; with the pleader at the bar, whose legal attainments and skill crowd his offices with clients.

May the superior minds that have gathered so much wealth and power look at these as solely their "own things"? What shall we say of the possessor of rare works of art that he reserves for the delight of his own eyes, the gratification of his vanity, and the pleasure of a few choice friends of his own circle? Is he "looking not on his own things, but also on the things of others"?

In all these cases, custom and law give exclusive possession and control to the happy individual. They ignore and neglect his less fortunate or less efficient fellows. It is this security under law and usage upon which

socialism, communism, and anarchy are waging war. History, experience, and the motives that determine human action sanction this legalized security. Without it the wheels of progress would first cease and then begin to go backward. Law appropriately encourages and protects the acquisition and control of individual wealth. It may be that limitations should be imposed upon the amount of wealth inheritable by one individual. It may be that some sliding-scale of income taxes should be adopted. Yet the general principle remains firm—human progress depends upon individual incentives to effort.

But is this the whole truth? No. The notion that wealth may be gathered or held solely for the satisfaction of the possessor and his heirs is as crude and coarse as the egoism and conceit that despise and ignore the customary courtesies of daily life. It is as base and unworthy to plead law and statute in defense of one's right to exclusive retention and enjoyment as to plead that the shamelessly gotten gains of robbery and fraud may not be questioned because obtained without violation of law and statute.

It is the neglect of the men of genius, of wealth, of power, and of opportunity to "look upon the things of others" that is in large measure responsible for the social discontent, the bitterness, prejudice, and blind anger that are threatening with destruction our

twentieth-century civilization. It is the indifference, the disdain, and the self-satisfaction of the men and women who live in castles of pride, ride recklessly in luxurious "break-records," or who dream and dawdle in floating summer palaces that are threatening our dearly bought free institutions with collapse and ruin.

The children of this generation are too thoroughly imbued with the doctrine of essential equality in human souls to endure undisturbed the insolence of the rich. Nor is it because they are offended by splendid private mansions, swift and elegant conveyances, and the countless examples of comfort, convenience, and beauty made possible by wealth. It is not wealth nor the manifold enjoyments to be purchased by wealth that are breeding unrest, envy, and hate. It is the ostentatious display of wealth, it is the mockery of self-complacent wealth heedless of the toiling poor. It is not against the great-hearted, broad-minded, and humanity-loving rich man, however elegant his home, his mode of life, and his surroundings, that misfortune and poverty are aiming their shafts.

All save a very few of the great mass of toiling men and women admit that one of the legitimate uses of wealth is to raise the standards of living, to increase human comfort, to multiply objects of beauty, exemplify the possibilities of refinement, good taste, and

reasonable leisure. Private wealth, if made subservient to an intelligent enjoyment of art, literature, music, culture of whatever sort, seldom awakens envy, unless its possessor shuts out from his "palace of art," from his enjoyment of things choice and exquisite his less-favored fellows.

How much a man may expend for his own home, his own comforts and luxuries, his own adornments and satisfactions is a question that can not be answered in definite ratios. And the question is almost equally difficult for the daily wage-earner, the man of moderate income, and the multimillionaire. Shall I purchase this article of apparel, this delicacy for my table, this tempting ornament, this book of plates, this copy of Raphael? These questions with which I vex myself are not essentially different from those to be answered by a king, a capitalist, a multimillionaire.

And fortunately no one has a right to answer them except the individual himself. Imagine the condition to which we should all be reduced, were the standards for houses, clothes, heating apparatus, books, pictures, and methods of entertainment absolutely uniform. It is only through the differentiation of tastes and satisfactions that we can educate ourselves and others. Forcibly take away my perplexities about the uses to which I shall apply my money, whether the amount be

scant or ample, and I am like Prometheus chained to his rock—my heart gnawing itself out in impotent rage over my own helplessness. I am no longer a moral being, nor can I play any part in interpreting to others truth, beauty, or goodness. No; if I am to count for anything, either in personal worth or in social service, I must be left to myself. I must look to my own things, but I must also look at the things of others.

A distinguished speaker has recently said that the age of individualism has passed, and that the age of fraternalism is at hand. Rather, it seems to me, should we hope that the age of unbalanced individualism is soon to pass, and that the age of individualism and fraternalism, in happy equilibrium, is in its dawn.

An arbitrary and tyrannical individualism has been our greatest danger. The old political economy, with its heartless "*laissez faire*," is passing. The old conception of government, as having no function beyond the maintenance of order and fair play in the great game of competition, has ceased to be vital and regulative. But another conception not less false and dangerous is becoming—to millions of our countrymen—the magic cure-all for industrial and economic ills. And we are confronted with a new danger—the danger of a made-to-order fraternalism.

The tyranny of socialism is more to be

dreaded than the tyranny of individualism. Based on the fallacy that selfishness in the classes can be defeated only by the organized selfishness of the masses, it would turn over all wealth to the state to be redistributed according to "individual needs." Under this system, each man is to be assigned to the sphere to which he is adapted—and then there will be peace.

But who are to enact the laws necessary to the prevalence of the new system? Who are to assign each of us to his appropriate sphere? Who is to determine just what you need and what I need? Just how much reward is due to my peculiar services, and how much to yours? Who is to eliminate from us that mental and moral inertia so common to our race? Who is to crush and kill within us that fatal tendency to "look upon our own things" which so often blinds us to "the things of others"? What high tribunal, constituted by partial and interested individuals, is to render itself and the whole social organism immune against partiality and self-seeking? No; if the golden age is really approaching, its motto will be neither individualism nor fraternalism; but individualism and fraternalism, "now and forever, one and inseparable."

Do you tell me that these qualities are inherently antagonistic, that they can never blend? To bring this result is, indeed, dif-

ficult; "but with God all things are possible." The true ground for lasting peace among men must be found in the loving consciousness of the fatherhood of God and the brotherhood of men. The socialist may despise sentiment and may seek to commit the destiny of the race to the cold mechanism of law. But law is always futile or tyrannous, unless created and sustained by noble sentiment.

The old process of education—the process of securing a right development and a right direction of human instincts and activities, is slow and difficult. It requires patience—the infinite patience of God. But it is the only process by which the jarring elements of humanity can be harmonized, by which the age-long contest between the individual and the race can be repress. And the great, living, all-abounding, and all-conquering power by which this result may be gained is the power residing in companionship with the noble, the disinterested, the all-loving—the power communicated by a passion for humanity all-absorbing, but derived from One who knows and feels what is in man.

All the great souls of the world possess and communicate this power. How wonderfully it flowed out of the heart and the life of Abraham Lincoln, giving new meaning and new possibilities to kindly human helpfulness! Every American citizen, in a deep and true sense, may live with Lincoln and

communicate to others Lincoln's large sympathy with humanity. But infinitely wider than Lincoln in the range of His sympathy, appreciation, and love stands the great all-seeking Companion of the ages, the one Being upon this earth who was always conscious of fellowship with His father and with every member of the human brotherhood. Men in varying degrees have lived, and are now living with Jesus; and new possibilities of union with Him await every man, every generation. In proportion as we become one with Him, as He was one with the Father, shall we transfer the values derived from a true appreciation of our "own things" to the enlargement and enrichment of "the things of others."

# CHEYNE

## FAITH AND PROGRESS

## THOMAS KELLY CHEYNE

Oriel professor of interpretation of Scripture in Oxford with the duties and emoluments annexed to a canon of Rochester; lately almost retired from direct teaching; born in London, September 18, 1841; was educated at Merchant Taylors' School; Worcester College, Oxford; Göttingen; in 1866, he gained the chancellor's English essay prize, and in the same year took orders in the Anglican Church; from 1868 to 1882 he was fellow, and for part of that time lecturer of Baliol College; in 1889 became Bampton lecturer; visited America in 1897, and lectured in various library and academic centers on "Jewish Religious Life After the Exile"; a contributor to the "Polychrome Bible" (Edited by Professor Haupt), coeditor with Dr. J. S. Black of the "Encyclopedia Biblica," 1899-1903; author of "Bible Problems," "Traditions and Beliefs," "The Decline and Fall of the Kingdom of Judah," etc.

## FAITH AND PROGRESS

THOMAS K. CHEYNE, D. LITT., D.D.

*"And the Lord said unto Moses, 'Wherefore criest thou unto me? Speak unto the children of Israel tnat they go forward.' "*—Exod. 14 : 15.

FAITH and progress go together; without faith there can be no sound progress. The soul of the Christian is, in fact, oftentimes the arena of a controversy between these two powers. Little Faith says: "Oh, that it were as in the ancient days, when God raised up great personalities to lead and to teach His people; or, better still, when He, whom the Christian tradition calls indifferently Son of man and Son of God, set up in human hearts a kingdom of love which is now hard prest by its foes." Little Faith, who is not to be confounded with No Faith, and has her own theory of the future of the Church, looks forward to a time when the Lord of Hosts will bring forth from His quiver another "polished shaft," another uniquely gifted leader, and so excuses herself for the want of a more cheerful courage, a more strenuous endeavor. Great Faith replies that that very prophecy to which allusion is made is spoken, not of any individual, but of the ideal Israel—the ideal Church, and that that very Moses, who is

the type of extraordinary religious leaders and prophets, conceived the idea of a stage of developments when all true Israelites would be prophets, because in that day the Lord would have put His own Spirit upon each of them.

Too much converse with men of low ideals tends to give the advantage to the first of these vices; Israel by the Red Sea is the type of Little Faith; it needs a Moses to speak to the people that they go forward. But the type of Great Faith is Abraham, who, when he had been inwardly called, "went out," as the New Testament puts it, "not knowing whither he went."

Far be it from me to assert that any one of us can dictate the exact course which the movement of mankind shall take. If we believe that the host in which we are marching is not left to itself, but is being led to a goal which will realize our highest aspirations, we must neither rejoice overmuch at our temporary successes, nor be unduly disappointed at our temporary failures. We can not, for instance, by any personal efforts simply recall the past. Reactions which may appear to issue in a mere revival of past forms may really contain the germs of something to a large extent new both in form and in substance. To those who are unduly sad at the disappearance of much that was beautiful in the past, I may quote those words of

Richard Froude, the friend of Newman and brother of the well-known historian: "Mournest thou, poor soul? and thou wouldst yet call back the things which shall not, can not be? Heaven must be won, not dream'd; thy task is set; peace was not made for earth, nor rest for thee."

It is true, a heaven upon earth may seem a contradiction in terms. But it certainly is the dream or vision of heaven which encourages the worker to contend earnestly in the cause of progress, and it will at any rate mark our arrival at the end of a fresh stage in our march, when, in the words of Joel, "Your old men shall dream dreams, and your young men shall see visions." For must we not admit that when old men and young shall dream heavenly dreams, that is, and whatever be their earthly disguise, shall lead hidden lives in that ideal world whose center is God, the kingdom of heaven will be at hand?

"Your young men shall see visions." The visions of one age may not be quite those of another; the outlines of Utopia change. I will not be so rash as to attempt to describe all these visions. But there is, at any rate, one dream to which I should like to give a brief and loving mention—it is the dream to which that great seer among the poets, John Milton, gave the name of a "New Reformation." The shape which, according

to him, the newly reformed religion should take does not concern us; it is the spirit of his words which has a permanent value. And when we try to provide a form for this spirit, it is surely the point of view of our own century that we must adopt. What then, more definitely, should be our point of view? It is that of men who have had a longer experience than the men of Milton's age. We—whether young or old, it matters not—represent not only the catholic movement but the evangelical, not merely the conservative side but the progressive. We do not contemptuously reject the traditions of the Church; we have studied them more deeply than Milton's generation could do, and we are aware of the spiritual treasures which they often contain. But we also do justice to the new facts of history, science, and Biblical criticism which the more fully awakened thought of the last two centuries has brought to light, to the new facts of a more advanced moral experience which we owe to Protestant or evangelical piety.

And what is our aim in this movement for a second Reformation? Some of us will say, To remove any hindrances which may exist to perfect sincerity of speech. It is this no doubt, but a broader and more general statement can be ventured upon; it is to strengthen the hold of religion upon modern men and women by presenting it to

them in a simplified form. The fact is undeniable that many Christian people to-day stumble at the multitudinous forms with which, in the course of centuries, the historic Church has become laden. These forms were anciently, to educated people, the symbols of deep ideas, and it is these ideas, in so far as they are still felt to be truths, which need to be restated, and if the old meaning should not be simple or deep enough, then a new or partly new meaning must be substituted. A religion complicated with conceptions which are no longer intelligible can not suffice to the Church of Christ in this century. Indeed, we may seriously doubt whether a religion of a highly intellectual character ever did suffice to the whole Church of Christ. There were, in the olden times at least, two types of the Christian religion—the type which appealed to the poor and the suffering, and the type which supplied the wants of the intellectual minority. The question which now meets us is this: Whether, even for the intellectual of our day, a simpler form of religion would not be the most beneficial. And in favor of this view let us remember that the religion of Jesus Christ was preeminently a simple religion. In all things He appears to have been a lover of simplicity, but especially in religion. Those words of His, addrest to the busy and anxious-minded Martha, "Few things are needful," may be applied with-

out violence to the religion which He taught and by which he lived.

I do not, of course, deny that deep, even if simple, ideas will always require intellectual gifts, denied to the multitude, for their complete appreciation. But I think that sometimes, at least, the experience of the Christian life has an effect on the intellect; that is, it clears up the mental vision, and suggests presentiments of deep truths. There must be some bridge of transition between the religion of the wise and that of the multitude. It is not for the intellectual impoverishment of the Christian religion that I plead, but for its simplification. It may take a long time to bring this about, but when all our old men dream this dream, and all our young men see this vision, it will only remain for some gifted church-leader to make it a reality. And meantime what is there to prevent the ordinary Christian from exercising the right and performing the duty of private judgment by simplifying his religion for himself, a task for which in these days the help of sincere thinkers and writers is so abundantly available? Is it not in your power to preach, not a superficial but a simple gospel, a gospel which makes a man strong to think, strong to do, and strong to bear?

There is a place for theology, not only in the circle of the sciences, but in the Christian Church. Those who pursue theology as a

branch of knowledge can also, if they will, be ministers of the household of faith. It is essential that the great religious problems arising out of natural science and the criticism of the Bible should be treated by those who have equally at heart the truth of science and the truth of religion. Neither in our own nor in any following age will the former problems be finally solved, but partial and temporary solutions must, at any rate, be found, and we may live in hope that, by learning to understand each other, men of science and theologians will be enabled to cooperate in such partial solutions.

As for the difficulties arising from the other source—namely, the analytic criticism of the Bible—the remedy lies close at hand. The criticism of the Bible is now becoming more constructive, more synthetic than of old. There are a sufficient number of reasonably well-assured details to justify our taking in hand the preliminary history of the Christian religion. It is only as yet in an early stage, some branches of this great study being more advanced than others. Still it exists, and neither popes nor bishops can thrust it out of the Church. And what is it that makes synthetic criticism a religous remedy for the difficulties arising from the older analytic criticism? It is the fact that this study centers in what many students do not hesitate to call the rediscovery (to however limit-

ed an extent) of the personality of Jesus. That personality, according to them, was indeed partly influenced by the ideas and imaginations of the time, but it contained an element of strange originality, an originality derived not from the intellect but from personal religious experience. Even if you go no further, the new study (as I may in some sense call it) of the personality of the Lord Jesus ought to act as a purifier and preserver of Christian faith.

I have said that the object of the "New Reformation" is to strengthen the hold of religion upon modern men and women, by presenting it to them in a simplified form. Old forms of truth have to be restated, first of all, so as to be intelligible; next, so as to be in fuller harmony with the religion of Jesus; and lastly, so as not to conflict with views of nature and of the historical origin of the Bible, which we could not, even if we would, repudiate. The "New Reformation," then, makes an appeal to the intellect of the ordinary modern Christian. It is bound to do so, for the difficulties of such a person are largely intellectual. But it can not stop short here. It is bound also to appeal to the Christian conscience. Among those words of Jesus which stand at the head of our sacred forms are some which seem to cut at the root of much in the existing social system. The Christian conscience acknowledges that these

words are right, and that we ought to find some way of giving them effect. So that the "New Religious Reformation" is the ally of social reformation, tho it can not commit itself as a movement to more than great principles of action. But still more, the movement appeals to the Christian conscience, inasmuch as it demands a reformation or a new creation of the inner man. Christian people have to be stirred up—indeed, they want to be stirred up—to purer and nobler living, and those especially who wish, on intellectual grounds, to help this movement must first of all seek to be reformed, remade themselves.

But how, we may ask, can we succeed in realizing this high ambition—of simplifying and vitalizing religion? Not by mere endeavors on the part of individuals can religion be remade. There is a well-known, eloquent passage in which Milton has described his vision of the "New Reformation." He represents England as a Samson awaking out of his sleep, and shaking his invincible locks. Alas! our prophet was too forgetful of human weakness. England was destined to be taken captive by worse foes than the Philistines, and her blind poet learned to sympathize all too fully with the defeated champion. Not to Samson, proud of his natural strength, would I desire to compare the England of my vision, but to David, who overthrew the Philistine giant in the power of an invincible

faith. And since the new England can only arise through the earnest efforts of a continually renewed band of reformers, I would compare these reformers (as I see them in vision) to the multitude of the first Christian disciples who were of one heart and one soul. The *odium theologicum* has become proverbial. Let it not slip in among those who contend together against the formalism and conventionalism of religion. "Let nothing be done through strife or vain glory." Let the privilege of working together be a sufficient reward, and let differences of mere opinion be no bar to perfect communion of soul. There is room in the movement which I contemplate for great variety of opinion; indeed, variety is indispensable for success. Let us respect one another's individualities, and not seek to recast the workers in one mold. Our methods and opinions may differ in some points; but our aim is one, and our spirit is one. We are modern men, and desire to speak in modern speech to men of our own age. The difficulties of our undertaking may be great, but those who have dreamed our dream, and seen our vision, are conscious of an inner voice which says, "Speak unto the children of Israel that they go forward."

# CLARKE

## THE CHRISTIAN DOCTRINE OF SALVATION

## WILLIAM NEWTON CLARKE

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# THE CHRISTIAN DOCTRINE OF SALVATION

WILLIAM NEWTON CLARKE, D.D.

*"For by grace are ye saved through faith, and that not of yourselves, it is the gift of God."*—Ephes. 2 : 8.

I CAN scarcely claim this as a text, for I shall not unfold it. But I shall be quite content if I can declare as the Christian doctrine the truth which it utters, that salvation is the gift of God. The more gladly do I use it, also, because it sounds, to my ear at least, more like a strain from a psalm of praise than like a calm prose sentence; and surely, the Christian doctrine of salvation ought to ring like a strain from a psalm of praise.

The Christian doctrine of salvation must be identical at heart with the Christian message of salvation. Through all ages the Church of Christ has been a herald, a preacher of salvation to the world, and her work of heralding has continued till now. She has made her proclamation with joy, for she bears a glorious message; the sermon has been a psalm, and the preaching praise. In another department of thought she has her doctrine of salvation. She distinguishes it from her message, but yet the two are one. There can

be no real message that differs from the doctrine, and there can be no real doctrine that differs from the message.

As for the proclamation, the Church of Christ is preaching salvation until now, and is preaching what she has always preached. The message of salvation has been always the same. One conception of salvation has been held always, everywhere and by all. In all parts and periods of Christendom the message has been unchanging, and the doctrine one. One salvation has been preached by Paul and Apollos, by Irenæus, Origen, Tertullian and Chrysostom, by Augustine and Pelagius, by Anselm and Abelard, Aquinas and Scotus, by Francis, Dominic and Bernard, by Luther and Loyola, by Calvin and Arminius, by Pascal and George Fox, by the Westminster Divines and John Wesley, by Edwards, Chalmers and Schleiermacher, by Maurice, Newman and Spurgeon, by Leo XIII, Martineau, Phillips Brooks and Joseph Parker. And the patriarchs of the Greek Church, and the popes, bishops and parish priests of the Roman Church, and the pastors and teachers of the Protestants in all lands, have heralded the same: and the common salvation that these many men have preached is the one that is to be described and held forth to-day, in the Christian doctrine of salvation.

It must be confest that this claim of unity and identity is not obviously true, and that

there are many reasons why some may hear it without believing it. But that is because many influences have conspired to hide the one reality under numerous disguises. Sometimes it almost seems as if infinite labor and pains must have been expended in pursuit of this most undesirable end. One doctrine has been variously clad: or, one reality has been identified with so many special interpretations, and associated with so many forms of definition and defense, as to deceive even those who were most anxious to discover the unity. Swift tho it must be, the mention of some of these diversifying causes will best prepare us for considering the doctrine which remained the same beneath them all.

In the early Christian circle, the message and doctrine of salvation were often exprest in forms of Jewish symbolism; and ever since there have been those who took the Jewish symbolism for the very substance of the doctrine. Later, again and again, the message and the doctrine were wrought out in forms of philosophy—forms that must needs change with the changing human thought; and there have always been those who could not carry the thought of the salvation without some forms of philosophy. Many different elements in Christian faith and doctrine have been held as indispensable to the doctrine of salvation, and held so piously and firmly as to divide their advocates sometimes into bands

that almost forgot that they all believed in one salvation. Some have been sure that the Christian doctrine of salvation could not exist apart from certain views of the Trinity, or some special interpretation concerning the two natures in the person of Christ. Some have tied the doctrine in with a definite teaching on original sin. Some have thought that salvation required a scheme of universal predestination, with particular redemption and atonement limited to the elect; others that it required a strong doctrine of free will in man and universal grace in God. Some could not conceive of the doctrine of salvation except as a doctrine of substitutionary atonement, with penal justice satisfied in the death of Christ; others, repudiating this, have insisted upon a doctrine of due vindication to God's government as righteous, while sin was forgiven; while others still have thought it enough if Christ by life and death revealed the saving love of God and brought His appeal to a sinful world. Some have bound to the doctrine a strict limitation of gracious opportunity to this present life; while others have felt that a real doctrine of divine salvation naturally carried with it a larger hope. The majority of all who have proclaimed salvation have held that it was mediated through the ministrations of the Church, the kindly mother who provides for her children's needs; and these have insisted upon the helpfulness,

or the indispensableness, of the sacraments as channels of saving grace. But others have insisted that personal faith is the direct and only indispensable approach to God, even ruling sacraments out as intruders. Many have declared that the doctrine of salvation could not stand without the inspiration of the Scriptures, and have built the theoretical possibility of salvation upon assent to all that the Bible teaches, if not to all that it contains; while some have seemed to represent that the message and doctrine of salvation must carry alone the whole substance of systematic theology. Most especially has it been held that every conception of salvation that a Biblical writer recorded must be regarded as permanently authoritative, and any true doctrine of salvation must be able to accommodate within itself every expression of Scripture on the subject, in its original meaning. So there have been many variant heralds of salvation, and they have been so intense and conscientious and loyal in their devotion to what they deemed sacred because divine as almost to lose sight of what they held in common. When nearer approach to unity was really made, still the one doctrine has been emphasized on so many sides, and exhibited in so many lights, as scarcely to be recognizable as one. In very loyalty to salvation itself, the message of salvation has been burdened with many a heavy weight,

and the doctrine of salvation has been deprived of much of its singleness and simplicity.

Yet no one of the matters that have now been mentioned is indispensable to the message of salvation, or belongs necessarily to the doctrine. We may all deny this statement in our controversial moods, and consider it dangerously latitudinarian; but in our more reflective and religious moods, when we are remembering how men have been saved, our denial fades into silence, for we thankfully own that men have found salvation in connection with every one of the many forms of proclamation and of doctrine. The interpretations are various, and conflicting, too, but the one gospel of Christ is the power of God unto salvation, under them all. One of them may be truer than another, and more harmonious with the central spirit and life, and in selecting the truest we may differ still; but the indispensable doctrine of salvation must be something that lies back of all the modes and theories and is operative through them all. There must be one central truth about salvation, from which the vitality of all the various preachings of salvation proceeds.

This one doctrine of salvation is not difficult of discovery. Certainly, it should not be, for it is the common stock of all the preachings, the doctrines and the experiences. What

all the preachers have preached and all the teachers have taught ought not to be so very hard to find. It is written in the New Testament, and has been sung in the hymns of the singing Church in all ages. Our Lord Jesus Himself declared it, and the apostles, and the fathers, and the popes, and the reformers, and the ministers who offered salvation this morning. This common doctrine I must now endeavor to present. Would that I could do this more worthily, but the defect will be in me, not in the doctrine. It will be a defect in spirit and power, not in abundance of divine material lying ready to my hand.

To begin with, the doctrine of salvation presupposes a world of sin. Not, indeed, that everything in the world is sin, for it is not. Mankind has solid virtues, and has always possest enough of good to hold together in its life, and move on from lower to higher things. Nevertheless, it is a world of sin. We find a race in which evil has become established and entrenched, and a common life in which evil battles with good, too often getting the advantage. The race is made up of individuals who do not live up to themselves, but fall below their best, and violate their acknowledged law. When they look fairly at themselves they are self-condemned. Sin brings its blame, and its shame; it makes men guilty, before their own consciences and before God. It brings innumerable woes, it paralyzes good

endeavor, it corrupts religion, it makes man a tormentor or a corrupter of his fellow, it banishes the consolations of life, it darkens the future. No indictment of its evils that we could make would be complete. However, it came so, here, as a matter of plain fact, is a race involved in sin. Degrees of involvement vary, but the fact is everywhere.

This is one of the great realities of existence for us. It is a reality that we were born to and always live with. This is a sinful world, and we are sinful beings. Sometimes we do not feel it, but whether we feel it or not, it is true. Along with our sin, we bear the burden of our feebleness, our immaturity, our imperfectness; and our sinfulness is the chief hindrance to our rising out of this into our normal life.

Over against this fact stands another—God. He is a living God. The Christian doctrine knows nothing of any lifeless, mindless order. It does not admit that men, such as they are, are the highest moral beings that exist. God lives. As for God, He is good. In the Christian doctrine, God is such a being as Jesus Christ declared; He is such a God as we know when we have truly learned of Jesus. Seen by the light of the Christian revelation, God is utterly without fault, and full of all goodness. He is more full of the glory of holiness than the sun is of light, and from Him streams forth love unlimited, as

from the sun streams warmth. He is an absolutely good and perfect God. We can attribute to Him traits that imply the littleness and faultiness of our humanity, but if we do so we are wrong—they are not His. He is all good, and good in the supreme degree.

It would be no help or comfort to set these two great realities over against each other, if they were separate. A sinful world would be no better for a good God if He were apart and had no care for it. But the Christian doctrine of salvation consists in the announcement of what God is to the world and the world to Him. God loves the world. It is His, for He caused it to be, and He bears it upon His heart. God is love, and toward this sinful world His love flows out. Love is desire to bless, and to possess; and all language whereby we describe human love is colorless and powerless in comparison with the great reality of the love of God, who desires to bless and to possess this humanity which He has brought into being. Sin has not extinguished or dimmed this love; it has only given it the form of desire to save. He who loves a sinful world must desire to deliver it from sin. This desire the Christian doctrine of salvation declares to be characteristic of the living God.

With these realities in mind, who can doubt what will come next? A divine movement, an act, a work. The heart of love leaps forth

to meet the need. By the divine love the holy God and the sinful world are brought together. There is a mission of love to the world. The source of it is in God, who, out of His own free and unbought compassion, does this deed. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have eternal life."

How can I set forth the meaning and power of this mission of love from God to men? The Christian preaching of salvation is preaching of Jesus Christ. God sent Him, God gave Him, and in His coming God came to save—this has always been the burden of the glad announcement. But all that we have in Him, no preaching has ever told. In Him has been seen the revelation of God, and the God revealed. He that hath seen Him hath seen the Father. In Him besides seeing God we see man also, for He is the type of all human excellence. Thus God and man at once we behold in Him, and from Him we learn how to conceive of both. But He has come to save us. Jesus Christ is the expression of that love of God whereby He seeks to save. In Him God's redeeming love and strength are brought to the weakness and need of sinful men. Christ is the living evidence—nay, Christ is the very act—of that redeeming love which bursts all barriers and finds the needy. Love is sacrifice—and if God

is love, then God is sacrifice; sacrifice for the objects of His love is of His nature. So the mission of Christ means sacrifice—sacrifice not in the pictorial manner that innumerable altars have exhibited, but sacrifice in the real sense that befits the heart of God. His saving love is love unto the uttermost, love inexhaustible. Unto death it goes, even the death of the cross, for the sins of the world. Whenever any Christian has preached salvation, in any church or sect or school of thought, he has pointed to the cross for perfect and constraining evidence of the unfathomable love wherewith God hath loved us in Christ, and the certainty of salvation for all who receive and appropriate His grace.

A sinful world, a holy Savior-God, a mission of saving love in Christ—these are the elements of the Christian message of salvation and of the doctrine also. But these are not the whole of it. What comes of it? This is not salvation; there must be a result in us men. If Christ dies for our salvation, we must receive the benefit in our experience. Accordingly there goes out a power from the living God for fulfilment of his saving purpose. There comes the living Holy Spirit, God in us, to accomplish what was intended. Men are to be saved.

And what is it to be saved? We have not defined our chief word as yet, but we can define it. When a man is saved, according to

the Christian doctrine, at least three things occur in his case. First, he is brought out of that wrong and distorted relation to God in which sin has placed him; he receives the unspeakably precious gift of divine forgiveness, and comes to his true place as a child of his heavenly Father. He is brought home, henceforth to live at home with his God. Next, under the influence of divine love and truth, by the touch of the divine Spirit, the man is brought out of the character that sin has fastened upon him. He is new-made, and made such as he ought to be. Not at a stroke, but stroke by stroke, step by step, the change comes about. The graces of right character and the powers that transform conduct take hold upon him, and he becomes what a man ought to be, in godliness and manliness, in purity and truth and helpfulness, in brotherly kindness and righteousness among men. And, third, all this is done in the field not of his mortality, but of his immortality, so that he is brought out of the destiny that sin would make for him. Now there is born to him a living hope of endless salvation, growing ever nearer to perfection in the endless life unseen. Thus the man is saved. In all these, his relation to God, his character and his destiny, the man is normalized—if we wish a modern name for it; he is made what he ought to be, and set about the life that normally belongs to a human being. And this,

according to the Christian doctrine of salvation, is the work of God upon a man. It is not mere growth, or evolution; it is the gift and operation of the living God, wherein He claims for His own the creature who is His by right. Therefore, since God is in it all, salvation makes a religious man; and at the same time it makes a right ethical man. The ethical and the religious go hand in hand, and in both God is the inspiration.

One thing must be added, implied already, but not always set in its true place in the doctrine of salvation. No man liveth unto himself. The saved man is the Lord's, Christ's, and therefore lives for what Christ lived for; namely, for the good of others. Modern study has wrought out the doctrine that man is not merely an individual, but a social being, whose very personality implies relations with other human beings. Yet this doctrine is not modern. There has been a long period of excessive and hurtful individualism; it may be that now the doctrine of Jesus Christ is coming to its own. If he receives the full Christian salvation, the new man finds his place in the kingdom of God, and lives his life in the great world, filling his place among men as a child of God. His entire life is the field upon which his salvation is to be lived out. Salvation is salvation to service, out of selfishness into the life of love. And thus it is plain how salvation may

be more than an individual experience. There is a salvation for society, as well as for the individual. The world, the race, can in this high sense be normalized by the grace of God, as well as the single person; and nothing less than this is the purpose of the God of the world in becoming Savior.

And this one word must still be added to the description: there is no one form of experience in which alone this salvation can be realized. In the many types of mankind and the many modes of life, "God fulfils himself in many ways." He must, if He is to work His will. His salvation demands nothing but its own reality. Modes and forms may vary, as they must; and tho the modes and forms be so various that we men can scarcely recognize the unity, still the one salvation may proceed in power. God is too great to insist upon unessential things, and great enough to work His one work in a thousand ways. Therefore it is that His salvation has free course. He was saving men before Christ came, on the same principle as now; and He alone knows how wide is the range of His gracious work among the sinful sons of men. Only, His salvation does demand its own reality.

This is the Christian doctrine of salvation: a world of sin, a God who loves it, a mission of Christ in which divine redeeming love is exprest unto the uttermost, a restoration and normalizing of sinful men, who now become

new creatures, growing like to God revealed in Christ. Or, again, Sin—God of the Savior heart; Christ, the messenger-Savior, who works out God's salvation; forgiveness and transformation for men, until they are Christ-like lovers and doers of the good. This is what we preach, and our fathers preached it, and so did the apostles, and the Lord. This is what we have proclaimed, and that means that this is the substance of our doctrine.

Is it not plain that the message and the doctrine are one? I claim for this outline which I have sketched, that it contains what preachers in all Christian ages have uttered with one accord, and that it contains nothing that they have not uttered with one accord. This is the common substance of the Christian tidings about salvation. Inconsistently enough, I know, has this common substance been held, and preached. It has often been combined with ideas that did not match its quality, and has thus sometimes been unwittingly contradicted by men who were proclaiming it with all their hearts. Nevertheless, this doctrine has been the heart of the preaching, and the source of its power. Special forms of the doctrine have had their special kinds of power, and of usefulness; but the steady power of the Christian teaching about salvation has dwelt in the broad, unspecialized good news of free saving love from God in Christ, forgiving and transforming

men. This power shines forth in all the special forms, and about it all subsidiary powers have gathered. The doctrine has often changed its appearance, as we have seen, one form following another, to be superseded in its turn. But for the central truth which I have now set forth, there can be no substitute in Christianity. This is Christianity.

As for the various and often conflicting forms of the doctrine, they came naturally, and inevitably. There are various causes for them. For one thing, if a truth is greater than a man, how can one-sidedness in his apprehension of it be prevented? He can not see all round it; one must see it from one side, and another from another, and then they will differ. Generations will differ, as well as individuals. Moreover, Jesus Christ's conception of God is an infinitely high and exacting truth, to which no generation, and no soul, has ever yet done full justice. In order to think of salvation as Jesus thought of it, we must think of God as Jesus thought of Him, and must read moral meanings as He read them. This has never been fully done, and so the Christian doctrine of salvation has never been fully Christian. Forgive me for saying so, but in the outline that I have now given, I have endeavored, humbly and afar off, to introduce no element that was not present in Jesus' own revelation of the Father, and to give the central place to the

qualities in God that He made central. Whether or not I have been successful, this is the right way to approach the subject; but the inability of the Christian people in all ages to do full justice to Jesus' conception of God has prevented the doctrine of salvation from coming to its full simplicity and glory.

Moreover, it is to be remembered that not all our ideas have come from Jesus. All Christian minds contain some things that they possess because they have learned of Jesus, and some that they possess altho they have learned of Jesus; and good discrimination between the two classes is rare. The first disciples, we know, received the Master's teachings into minds that were full of Jewish notions, and therefore misunderstood Him. We wrong them if we blame them for this, or reckon them exceptional. All men do the same. A new mental or spiritual possession falls into blending with what was present in mind and heart before it came, and blends again with what enters afterward. The genuine Christian teaching has never been kept distinct from other matters, for it could not be. The great and ancient human world has its vast stock of pagan-born ideas of God, the influence of which has never yet been wholly banished from any country or church. Christ negatives all conceptions of God that are born of groveling before power, or of guilty fear that can not see truly, or of

moral ignorance; but his negative has not done its perfect work, and unworthy elements enter into all human thought of God and what he does toward us. Thus there is abundant reason for variation and imperfection in the Christian doctrine. And sometimes the variations serve their age, and bring real salvation home according to the heart and life, and convey the central doctrine to its triumph.

One class of variations comes in with the rising of questions about the guilt of sin. Conscience lives and does its work, and by and by it is said, "Sin is a dreadful thing; how can God forgive it?" Then come in the suggestions—and they have been many—that something must be offered to God by way of propitiation. I once heard a useful pastor in the region of New York give thanks for "the precious blood, whereby the burning throne is sprinkled over and God is rendered placable." Oftener, however, the thought has been that something must be offered to God for the removal of His difficulties, that he may be able to forgive. Sometimes the difficulty is that all sin absolutely must be punished; sometimes that His government must be guarded from dishonor when He forgives; and the doctrine of salvation declares that Christ has been punished for our sins, or else that He has suffered sufficiently for the vindication of God's moral government, and now

God can forgive. By the aid of these proposals for dealing with the guilt of sin, innumerable conscience-burdened souls have found relief and peace. Yet there sometimes comes a clear flash of the glory of God as Jesus Christ revealed Him, and we wonder what He needs that any offer Him, in order that He may forgive. Yonder, in the Pharisee's house, bows the repenting harlot over the feet of Jesus, shaken with an agony of remorse, yet weeping tears of love and joy in response to the holy love that has sought and found her in her sin; and the word goes forth, "Thy sins are forgiven thee, thy faith hath saved thee, go in peace," and we feel that it is right. God's difficulties, rendering this scene incomplete—we are not so sure of them when we hear the voice of Jesus, and perceive what manner of God we have by His revealing.

Another class of variations comes in with the realization of human weakness. Experience speaks, saying, "Salvation is a great and holy thing; it means much; it calls for strenuousness of heart and life; and how shall weak human nature hold itself to the strain of spirit which it requires?" Multitudes on multitudes must needs have it, but are not the most of them as sheep wandering in the wilderness, feeble, incompetent, unable? Then come in the suggestions of efficient help. Shall not the Church bear her children on her

heart? Shall she not feed them with the bread of life? Can she not make salvation sure to them? May not the merits of her saints be handed over for the help of these her feeble little ones? It is theirs to take from her what the Lord and Savior has put into her keeping for their benefit. Through the sacraments which she administers, they may receive the gift; and then the way is short to the insisting that through her sacraments they must receive the gift, which is not otherwise to be had. Is not this the best hope of the multitude? And by this means many do receive the genuine blessing. Through sacraments which they deem indispensable, they do receive the grace of God unto salvation. The heart of a little child can take the salvation of God through sacraments; but by and by it dawns upon the soul, and upon the world, that the heart of a little child can take the grace of God without sacraments, going straight to the heart of God by simple faith, and finding there all fulness. Did not the Lord promise the child-like heart exactly this? Is not the soul's faith the directest answer to God's grace? and may not even the weak rise thus directly to the source of strength? The shortest way to God is the best. "If ye then, being evil," said Jesus, "know how to give good gifts to your children, how much more shall your heavenly Father give good things to them that

ask him?'' That is the manner of God that He is. Straight from God comes the gift: ''He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things?'' Straight to God goes the soul: ''Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and unto our God for he will abundantly pardon.''

But amid all the varieties, there stands firm and forever the one common doctrine—sin, God, love, Christ, forgiveness, renovation. These are facts, spiritual realities. ''When,'' cried Thomas Erskine, ''when shall we begin to realize that Christianity is not a religion got up either by God or man, but that it is the practical acknowledgment of man's actual condition as a spiritual being, of God's mind toward him, and of the relation in which he stands to God and to his fellow creatures?'' When a man takes himself for what he is, and God for what He is, then he is in the way of salvation; for then he arises and goes to his Father, and God is to him all that it is in God's heart to be, forgiving his sins and letting His own helpful holy love renew and sustain him ever after; and in this coming together of God as He is and man as he is, Christ, the messenger, mediator, revealer of God, Christ, the brother, finder, bringer of man, is the efficient Savior. His cross is

the meeting-point. There God shows us how He hates our sins and loves our souls; and there we bow, and give ourselves away to Him who hath loved us and given Himself for us.

The twentieth century needs the doctrine and message of salvation as much as ever did the first. The world of to-day needs to believe in salvation, in order that it may experience salvation, throughout the length and breadth of its life. The world needs to be normalized—that is, to be delivered from its evil, and brought to itself and its God. It is not that the world is suffering for this or that particular form of the idea of salvation, as the thought of the past has developed it; it needs the doctrine itself, in its great central meaning. Our world needs to believe in sin as a dreadful fact, to believe in the perfect God, to believe in the mission of love in Christ for salvation, and to believe in the power that can transform men, and man, and bring in the normal character and life. We should not think that the time offers no encouragement to the proclamation of this divine reality. I think we do our generation some injustice when we say that it has no sense of sin. Rather is it true that the sense of sin which our generation does possess in part is the key for the understanding of our present hopes. Self-searching is far less abundant now than it used to be, and the consciousness of personal guilt is not as easily aroused as

once it was. Individual experience has retired from the front, and the old scrutiny has been turned off from it. This seems a loss. But the change has not been made without some gain. There is slowly rising in our time a social sense of sin. We are called to feel our unity with mankind, and to pass moral judgment upon events and characters in the light of their relation to the common life of man. There appear faint and crude foreshadowings of a time when sin will be understood to consist more in standing for one's self in selfish isolation, and righteousness and help will be accounted the primary virtues. Awful commentaries on the meaning of selfishness are being written in our day, and are beginning to be read with understanding. Slowly the absolute necessity of the mind of Christ in the common life is coming to be discerned. All this, our inmost hearts unhesitatingly declare, is good and right, and part of that forward movement for which we pray. It is the mission of the gospel of Christ to overcome our selfishness, and that can be done only by fastening our very hearts to the cause of righteousness and help toward men. Toward this transfer of vital interest from the personal to the universal, from self to the common cause, Christ is leading on. But it is plain what we need. We need more than human interest; we need salvation—we, the men and women of this day. We need to

have Christ's estimate of sin for our own, as distinctly as we have our habitual estimates of worldly values. We need to discern the God and Father of Christ who loves our selfish world and longs to save it from itself, as we perceive the sun in the heavens. We need to learn the lesson of the cross, or of salvation by love and self-sacrifice, as well as we learn the principles and methods of our common business. And we need to believe in the reality of the power that can conquer evil, as we believe in electricity, tho invisible, and what it can perform. There are forces all around us that would trample down our faith in the divine realities. Therefore let us consecrate ourselves daily in a strong and simple devotion to God and the soul, to Christ and salvation, to fellowship and the common task of the heavenly kingdom.

# COBERN

## A PLACE BETTER THAN PARADISE

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## A PLACE BETTER THAN PARADISE

Prof. Camden M. Cobern, Ph.D., Litt.D.

*"The place whereon thou standest is holy ground."*—Exod. 3 : 5.

A poor man, an old man, a lonely man is tending his sheep on Mount Horeb. He is a failure. He had a chance once. Once he lived in the city and was thought well of at court; but because of certain ideals of his he threw up all this—and has missed a career. He was a big man in a big place once; but that was long ago. He is a nobody now. He has been a nobody for forty years. He has grown slow of tongue. He has lost his courtly bearing, and in appearance as in speech has become a rustic. If he had only been a little less impulsive, a little less patriotic or conscientious, he might have made quite a success in life. Poor old man—a little man in a little place! But God still remembers him. Others forget him, but what a blest thing it is that God even remembers the little man in the little place.

But are we absolutely sure, after all, that Moses is a smaller man than he was forty years ago? No. He has been hidden and forgotten, but he is still the big man—so big that he can take the biggest task ever given by the Almighty to a mortal man for two

thousand years. He is a greater man than he was forty years ago. He was not great enough then for this great task of nation-building. The desert has been his teacher. The God of the sky and of the heart has been teaching him self-poise and self-mastery. He has had time and chance to get away from the little things of the city and the court and think of the big things of life; to think and grow. Do not pity Moses because he lost half a lifetime in the country. That made him. That was part of God's plan for him and the world. God's man need not be in a hurry to get into a big place. If he is God's man, God will lead him and give him a task big enough for his fullest powers.

What did Moses learn in the desert? He learned its resources, its hidden springs, its oases. He learned the ways of the desert folk and made blood-brotherhood with them. It was God's plan to thus prepare allies for the mightiest deliverance of a slave people known to history.

One day the new call came to the new stupendous task for which the old little task had prepared him. A bush began to burn as he passed by, and continued to burn, and was not consumed. "And Moses said, I will turn aside now and see this great sight why the bush is not burnt. And when Jehovah saw that he turned aside to see, God called unto him." That was the test. It is so to-day.

We talk of the dead-line. That is the test as to whether a man has reached it. When a man has lost inquisitiveness for new truth, when he has lost interest in the new things of the new present, when he has become too old to "turn aside to see," then he has reached the dead-line. Then even God Almighty can not use him as a leader. But when he finds God in the novelties of daily life, then the place where he stands may become holy ground.

What makes a particular spot "holy ground"? Is it holy because God is there? No. God is everywhere. Why is this particular spot holy? Because God and man are here together, and the man recognizes God's presence and finds his world task.

It is a holy moment and a holy place when God and I are linked together eternally and I make the soul-thrilling discovery that He needs me to help Him save the world. That is a place better than heaven, where a man hears the voice of the Eternal saying, "I need you," and joins partnership with the omnipotent God—omnipotent and yet not able, as the human heart is now constructed, to "make a best man without man's best to help Him." To be called to such work is better than to be called to go to Paradise in a chariot of fire. There is a good deal of sham in much of our talk about wanting to go to heaven. I believe in heaven; but I don't want to go

yet. Earth is better for me now. If there were twenty air-ships anchored in front of this church at this very minute, each bound for the New Jerusalem, all of them manned by angels in white robes and carrying a written guarantee from the King of Heaven that they would make the journey safely, I would not apply for passage. I can not conceive of anything in heaven equal to the task given me here and now of helping the Christ to conquer this earth. Why did God, when Cornelius prayed, send to Joppa for Peter, calling upon him to make that long trip to Cæsarea and tell that heathen how to be saved? Why did not God send His angel? Because no angel could tell that story. Only the man who has fought the beast in himself and got the victory through Christ's help can tell the power of Jesus' blood. No archangel could do that. Why did not God Himself whisper to Cornelius the way of life? Was it that He was unwilling to take away that possible star out of Peter's crown, or is the human agency in salvation a necessity which even the great God acknowledges? In any case, how glad Peter must have been that he did not get to heaven too soon! He wanted to go once on the Mount of Transfiguration—or at least to turn that mountain into Paradise and stay there—but how glad he ought to have been that he was still on the earth and able to help this One, greater than Moses,

in the one and only task greater than the deliverance of an enslaved nation—the deliverance of an enslaved world.

It is better than heaven to feel that God is using me as He could not use an angel and as He could not use me in heaven.

That there is a mystery about the Omnipotent using and needing human help to save and uplift the world we must admit. But we must also admit the fact. The battle-hymn of the old church army was "The sword of the Lord and of Gideon." That was big honor for Gideon. It is doubtful if that battle would have been won without Gideon. So in the New Testament: would Jesus have worked the miracle of feeding the five thousand if there had been no boy there willing to do his part? Did not the boy help Jesus work the miracle? So we help Him work His miracles of healing now. Does He not say distinctly that we have a part which if we fail to do will affect His power to save? He could do no mighty works in one place because of their unbelief in the olden time. He is crippled in His saving work now in the same way. Yes, and by our inactivity. "We are members of his body," wrote the apostle and some eighteen hundred years ago or more an ancient reader added, and wisely, "Of his flesh and of his bones" (Eph. 5:30). That is, we are as necessary to Him in this one particular work as hands and feet are necessary

to us in doing our work. "Ye are the body of Christ and severally members thereof." The body is not one member, but many; and each member is needed. "God hath set the members each one of them in the body even as it pleased him" (1 Cor. 12). Too often when the Christ would do some mighty works today the body is paralyzed through which He seeks to act. Ye are His very flesh and bones! This is His second incarnation in human flesh. What honor is this that I may be His hand to help Him lift up the fallen. Can any better task come to us in any other world? Perhaps a greater task may come, but not this task—and to neglect this is to fail to do a work which is more important now than any joy which heaven could give us.

But not only the spots devoted to what we call religious work are sacred. The whole man is sacred, and the whole work of God's man is sacred work. It is not one day in seven and one place in Palestine and one man in a nation, but all God's men are priests, and the temple is in the man's own heart and the sacred work is all the work of the daily human Christian toil. As in the making of the tabernacle, God inspired men to spin and work in wood and brass; so now the work on the farm or in the store or in the home may be as sacred toil, and as truly religious as the words spoken in the pulpit or the testimony given in the prayer-meeting. The steps of a good man

are ordered of the Lord; not simply his steps when he travels to the house of God, but when he goes to his business office and about his every-day duties. Man's religious life extends through seven days of the week and twenty-four hours of each day. He does not lose his religion, even when he is asleep. To sleep when it is time to sleep, and to laugh when it is time to laugh, and to work when it is time to work, is just as religious as to say one's prayers. It is just as Christian a duty to saw wood or deliver mail or build a house, or put in the plumbing so it will stay, or keep the accounts so that no recording angel can find fault with them, as it is to go to the communion table. God wants religious men as world-workers. Not to provide for the things of one's own household is to be worse than an infidel. To fail to provide the necessary things for the wife and children of one's household in order to get to the prayer-meeting is a sin. To be diligent in business is as much a duty as to trust in God. To take care of the house and the children is a higher duty than to go to the missionary rally. If one or the other must be given up, it should be the latter. The religious value of good cooking has never yet been sufficiently discust. Our distinctions between secular and religious activities are artificial and unbiblical. It is religious to do one's daily task as "unto the Lord." As Hiram Golf said, There is such

a thing as being a shoemaker "by the grace of God." Good shoes are just as necessary as good sermons. The cobbler who fails to mend the shoe religiously, and so allows William Runkles' youngest to catch cold and die, will find at the judgment day what it means to be false to one's daily religious task. A defective cap used in a drill-hole yesterday exploded prematurely and blew twenty-eight men into eternity. What shall be said of the man who made that defective cap? Carelessness in stitching a saddle-girth, it has been said, caused a general to fall from his horse at a critical moment and a great battle to be lost. The man who made that saddle-girth, stopping to take a glass of beer and thus carelessly losing a stitch, or the army contractor who furnished poor thread instead of the best, did not do their daily tasks religiously—and in the judgment day, if the universe is governed justly, they must suffer penalty. It is a great thing when a man realizes that "the place where thou standest is holy ground." God is here! The task I do is under His eye and according to His will, and this seemingly small task is to take its place in the large scheme for bringing in the heavenly kingdom upon the earth.

There are no "little" unimportant things in an immortal life, which is a part of a divine plan for the coming future. All human life is sacred when the man who lives the

life is God's man. It is better than heaven to help God make the "new heaven and the new earth" which is to come.

It is better to be on the wicked earth helping to make it better with God looking on approvingly, than to be singing hallelujahs with holy angels. If God wanted us in heaven He could easily provide transportation. Where He wants us to be is better for us than paradise. If we are where God wants us to be, then the place where we stand is holy ground.

# COCHRAN

## "THE LABORATORY METHOD IN RELIGION"

## JOSEPH WILSON COCHRAN

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## "THE LABORATORY METHOD IN RELIGION"

JOSEPH WILSON COCHRAN, D.D.

*"If any man will do his will he shall know of the doctrine."*—John 7 : 17.
*"By their fruits ye shall know them."*—Matt. 7 : 20.

To follow the truth after we have found the truth, seems to be the logical order, the sure and easy method in the attainment of intellectual, moral and spiritual freedom. But the startling paradox confronts us in the teaching of Jesus that the following of truth precedes its possession. "If any man will do he shall know."

This is the method of the scientific man. He takes the outcrop of the auriferous ledge into the assaying office and compares his theory with exact tests. He validates the text-book formula with retort and blow-pipe. He is not content with thinking or feeling that he has found his gold-mine. He finds the truth by following a certain process, and he is governed by a faith tested in the crucible of experience.

But are the claims of religion a matter of experiment? Do they not rest upon testimony and authority? How can one put his belief in God to the test? How can one find a

reagent that will dissolve fear and hate, leaving a precipitate of love and peace? Are not the things of the spirit above the domain of experiment? A recent writer has criticized pragmatism as "confounding the methods of faith with the methods of knowledge."[1]

We are thus prone to sever the globe of truth into segments, declining to see it as a great whole. We think of a certain class of phenomena as governed by laws we choose to call natural, over against which we place another set of phenomena controlled by higher and different laws in a realm we term supernatural. We do this to save religion from materialism, and thus think to arrive at one kind of truth by one method, and another kind of truth by another method.

Therein lies the secret of many of our failures to arrive at a common understanding as to what constitutes the essence of the religious life. The methods of faith are the methods of knowledge. The process by which we know God is the process by which we know man, ourselves and the universe.

What, then, is this common approach to truth in every realm? The approach that brings direct reward in all fields of human activity, that has ushered in every golden age of achievement, that has given the race astronomy for astrology, chemistry for al-

[1] Raymond, "The Psychology of Inspiration," p. 313.

chemy, freedom for serfdom, commerce for piracy, missions for monasticism, medicine for magic, is the method of experiment. The case method of the law school, the clinic of the medical school, the farm of the agricultural school, the machine shop of the engineering school, the settlement-house of the theological school, are the later importations from the oldest school in the world—the school of experience. The research laboratory has become the center around which all our educational principles are being made to revolve.

The experimental method corrects the limitations of testimony and the assumptions of speculation.

The story is told of a Frenchman, a German and an Englishman, each of whom were set the task of presenting a paper on the tiger. The Frenchman consulted all the books of travel, and all the works on zoology obtainable, inquired concerning the habits of the beast from every one who had seen or heard about the tiger and wrote his book based purely on testimony.

The German shut himself in his study, and built up a rationalistic theory of tigers, invoking his philosophical skill to evolve the kind of animal he thought the tiger ought to be. It came out a thought-beast, very logical, but quite fangless and harmless.

The practical Englishman collected hunting accouterment, went to India, stalked the

tiger to his lair, shot him, skinned him, mounted him, brought him home as exhibit number one, and wrote his paper based on vivid and uncontrovertible experience.

Now, the comparative failure of the first two methods does not necessarily lie in any inaccuracy of statement. The first man might have been a master of the laws of testimony, and, sifting with infinite care the worthy witnesses from the unreliable, have produced a more comprehensive and perhaps fully as accurate a paper as the Englishman. The second, scientifically trained, might have invoked the laws of feline evolution, according to Cuvier, Agassiz, and Darwin, and given the Englishman valuable data as to the tiger's ancestry and anatomy. But both methods failed; not because they were false, but because they were inadequate. They lacked the verification of experience.

There are many who take their religion as the Frenchman wrote his essay—on what other people say. It is no discredit to a child to believe what his parents tell him concerning the facts of life and the doctrines of religion. But it is to his discredit as a man to continue to believe anything purely on the ground of parental or priestly testimony. "When I became a man I put away childish things."

The breakdown of belief founded on inherited religion is seen among large numbers

of people who have forsaken the faith of their childhood and become alienated from organized Christianity. Mistaking theology, the science of religion, for religion itself, and the formal statements of the creeds for the life of God in the soul, thousands of young people, suddenly thrust into the coldly critical atmosphere of the college, have fancied themselves disillusioned, and the once cherished foundations of faith naught but the crumbling survivals of childish superstitions of the race. They have swung away from a faith that had not been translated into action. Their goodness was the result of parental authority. Their conduct was governed by outward restraint, not by inner principle. And in the painful process of readjustment they have imagined themselves as having "lost faith."

They have not lost faith. They have simply abandoned an outgrown method. They must now matriculate in the school of experience. The lessons may be difficult, but the pathway is straight. Many of these young people lack the moral earnestness to survive the apparent eclipse of faith. Many more will emerge from the darkness with a faith transfigured by the testing. This happy issue can be brought to pass in but one way—the process of spiritual experimentation.

This was the experience of that brilliant English scholar, George John Romanes. He had been brought up under the strictest

evangelical influences, and until he found himself inside the university, he had never questioned the validity of his beliefs. But confronted with the then new doctrine of evolution, and unable to reconcile the scientific method with the doctrines of the Church, he forsook his faith with bitterness and tears, and out of the pit of unbelief sent forth to the world a cry calculated to arouse those whom he thought to be the dupes of Christianity to a sense of the stupidity and hollowness of religion. The book was called "A Candid Examination of Religion." But it did not shatter the foundations as he had anticipated. Years passed, and there fell by chance into his hands a little volume of science describing the researches of a missionary, Gulick by name, in China, revealing an intimate knowledge of nature and a deep appreciation of the bearings of the current evolutionary hypothesis. Romanes was surprized, and wrote to Gulick asking him how a missionary who believed in the supernatural could make so valuable a contribution in the field of pure science.

The answer received by the skeptic was to the effect that the missionary applied to the field of science exactly the same method he was accustomed to use in the domain of faith, proving all things through personal experience; reaching up to a general truth through the study of a large body of particulars.

This was a new thought to Romanes. He had never conceived that the claims of religion could be found false or true by any definite "trying out" process. He began to realize that he had started at the wrong end. He determined to seek God through the doing of what was declared to be His will. He found that will best exprest in the life and teachings of Christ, and he began seriously the slow and patient effort of living the life, and letting the belief take care of itself for the time. Starting with no confession of faith, but with a very definite confession of duty and desire, he worked his way back into the clear sunlight of a living faith in a personal Savior and then sat down to recall all he had said in his former treatise. "Do not think; try," is the key-note of his later message, in his "Thoughts on Religion."

To arrive at truth through purely logical processes is to enter a blind alley. To think out a religion has been alike the dream and despair of philosophers. Rousseau could rave over the inequalities of society and send his five children in succession to the orphan asylum. Goethe could evolve a perfect system of culture and write complacently of his ruinous amours. An ex-president of one of our greatest universities has recently published his view of the "new religion." It is to be "absolute monism." But the contemplation of abstract principles has thus far had as

little effect upon this weary, sin-sick old world of ours as the shimmering iceberg upon the Gulf Stream.

We talk of rationalizing our faith as tho we could submerge it in some intellectual bath and thus purify it of the dross of credulity. But when a man has taken his Bible and put it through the tests of textual and historical and archeological criticism, has he then found religion? When scholars come to a consensus of opinion as to the date and authorship of every book of the Bible, when they have given us the final word on every passage, will it then be the millennium? A recent writer has declared "the world is waiting for my book." It has appeared, and is a labored attempt to prove the rationality of faith. "It must be proved by some one," he cries, "or else religion can not hold the approval of most of us." Long after this book has gone out of print men will be proving the reasonableness of faith in the way of Bishop Hannington and David Livingstone and Father Damien and Wilfred Grenfell and Judge Lindsay, and the washerwoman in the back street. The greatest apologetic that has yet appeared on earth is the Christian. Christ's mightiest miracle is he who incarnates the Christ. This is the final definition of truth, the life divine. Jesus did not answer Pilate's question in words. He had a better answer. He *was* the answer.

The testimony of the multitudes of witnesses to the truth must be verified by personal testing. The final logic is the logic of individual experience. The ultimate science is the record of single-handed experiment.

Dr. H. Clay Trumbull tells of a man who was much embarrassed by the infidel attacks upon his faith made by a neighbor who used to sit beside him in the suburban trains of Boston. Blunderingly would he seek to parry the keen thrusts of his adversary until one day, in despair, he said: "My friend, I can not answer your objections; but nothing you can say will alter the reality of my personal experience of Christ as my friend and Savior. I can not live Him as I love Him, but for me He is the Real Presence." "You have me now," answered the candid unbeliever. "I have no answer to a faith like that."

Reason can not verify itself. We may not think out, we can only work out, our salvation. Job had failed to pass the terrible examination through which his Maker had put him. He had quailed before the vast mystery of being. The flaming walls of the universe had burnt out of him the folly of the effort to reason out a solution to the enigma of life. It was finally his willingness to let experience be his teacher that gave him the clue. "I know that my redeemer liveth," was the triumphant acclaim of a soul tested in the furnace of affliction. "I have heard thee with

the hearing of the ear, but now mine eye seeth thee."

The experimental method gives content to faith, and motive to morality. The feeling after Christ, the intuitive perception of His saving power, must be translated into action just as much as the intellectual appreciation of his place in history and the comparative analysis of his ethics must issue in the daily application of His spirit and method.

For faith is more than an attitude. The apostle defines it as "the substance of things hoped for, the evidence of things not seen." The man of mere belief has a hope in the unseen; but the man of faith evidences his belief by a life of holy living. The substance of faith is activity toward righteous ends.

An engineer once sat in a restaurant making a rough drawing of a magic wheel upon the menu card. He had been among the rising palaces of the World's Fair at Chicago and noticed that the engineering profession had but scanty recognition. The Ferris wheel was the result. To his friends the conception was a mechanical nightmare and they prophesied failure. But the scientific faith of Ferris was unshaken. At length every part was in place, supported upon the great seventy-ton steel axis. The day appointed for its starting had arrived. A wind was blowing at the rate of forty miles an hour, and the suspended cars were swinging ominously.

The inventor was accompanied by his wife. But why should she, who knew nothing of the laws of mechanics, be willing to risk her life in the experiment of the first revolution? Because her faith in the wheel was grounded on her faith in its creator. Up they went through the whistling gale, he with his technical belief and she with her personal faith. But as they stept once more on the solid earth, they possest one faith, not two, the triumphant faith of experience.

This was the method demanded by the so-called skeptic among the disciples. Jesus did not reproach Thomas for his doubt, for it was honest doubt, not arrogant unbelief. Accepting the reverent challenge of Thomas, the Master bade him draw nigh and thrust his finger into the print of the nail-pierced hands.

There is no physical Christ to-day upon whom such a test can be made. How, then, can we know? Let a disciple again instruct us: "Show us the Father and it sufficeth us." If Jesus can not show us the Father, if He can not reveal the love of God, if He can not connect us with the source of power, let us not follow after Him. But what He asks to-day is a sincere and earnest trial. What He desires is an honest testing of His claims. He does not require a large faith, but a live one. He uses the mustard-seed to illustrate the necessity of aliveness, and the comparative unimportance of bulk.

Therefore there is need of revising the current definition of orthodoxy. The heretic is he who keeps his seed in the granary and circumvents fertility. It is not subscription to the Thirty-nine Articles, or the Westminster Confession, or the Nicene or Apostles' Creed that makes orthodoxy. Tho I mutter all the creeds and have not a working, living faith, I am nothing. There is more hope for a live skeptic than a dead Christian. There is a better future for him who exercises the small faith he has than for him whose professions smother his performance.

Nothing can stand before the push of life. I once saw a strange bulge in a tar-and-gravel pavement, and stooping down I saw through the crack the head of a tender mushroom forcing its way into the light. A hundred crowbars planted where that seed was planted could not have produced that effect.

We are not arguing for a small faith, but for a living one. We are emphasizing the planting of seed rather than of crowbars. The only way to "let knowledge grow from more to more" is to transform it into power through activity. "Nothing is more terrible," says Carlyle, "than activity without insight." True enough. But nothing is more impossible than continuous insight without activity. The rights of men, achieved through centuries of struggle, were once seed thoughts fertilizing hearts of heroic mold. Every fixt principle

has passed beyond the realms of thought and feeling, and suffered baptism in the blood and tears of those who staked their lives on the great adventure.

Of what value, then, is my faith in the incarnation except I seek its repetition in my own life? How shall my belief in the resurrection avail unless through the same power I am daily emerging from entombment? How can my assurance of the Bible's inspiration serve me as long as my heart remains uninspired by the living word? Why should I believe in prayer when I do not help to answer it in my conduct? To what purpose is my hope of heaven if I refuse to let glimpses of its light into the darkened lives of my fellow mortals?

Some one may complain that this is salvation by works, a shallow morality devoid of genuine conversion, an ethical gospel instead of regeneration through the new birth. I reply that the effort to divorce religion and ethics has been one of the unfortunate experiences of the Church, and the sooner it is over the better. The morality that springs from fear or custom does not belong here. It is not morality at all. He who does a right act from a wrong motive is an immoral man. To be just as good as not being bad can make one, is a far cry from the goodness of him who delights to do God's will. He only is the moral man, none other. Re-

ligion is hypocrisy without morality, and morality is lifeless without religion. The mainspring of morality is the love and holiness of God impelling us to love Him and live in His presence here and hereafter. We can not be religious first and moral afterward, for both religion and morality, if they can be separated in thought, imply a right attitude toward God and man, both dealing with inner states as well as outward acts.

Nor are we preaching a religion of inner consciousness, the cherishing of beliefs that may be beneficial, but are not necessarily true. If the pragmatist tells me that I may believe anything that gives me comfort and helps me along the way of life, whether it be true or false, I repudiate the popular philosophy of the day. But the greatest pragmatist of the ages said, "By their fruits ye shall know them," and this is too old and tried a principle to be affected by the exaggerations of modern interpreters.

The fact to be borne in mind is that the will of God comes from without us and is not evolved from within us. That truth is not primarily what our consciences suggest, but has a fixt boundary and an absolute quality. We who are the plain people of the home, the farm, the factory, and the office, find ourselves asking whether the beliefs that make up our common fund of Christianity are verifiable. It would be so easy to get religion at

a bound and have it all settled through reading a book or hearing a sermon. But it never will come in this way. The results of faith follow the processes of faith. There is no way to attain faith in God except by keeping faith with God; no way to know the truth except by telling and living the truth; no way to appreciate the infinite good except to do the finite, daily good.

We must choose between using or losing our faith. Paganini's violin was decaying in its glass case in the Milan museum until some one suggested that its destruction might be averted by taking it out of the dead air of the case and putting it into the hands of a virtuoso that he might call forth from its dead heart the old sweet harmonies that once thrilled in its every fiber. And they tell us that thus the priceless instrument is being saved from destruction.

God will tune our hearts to His will whenever we are willing to place our lives in His hands for service and sacrifice—and this is immortality.

COE

THE TREASURE IN THE FIELD

## EDWARD B. COE

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## THE TREASURE IN THE FIELD

EDWARD B. COE, D.D., LL.D.

*"Again the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field."*—Matt. 13 : 44.

THIS parable closely resembles that which immediately follows it, the parable of the pearl of great price. Both relate to the kingdom of heaven, and to that kingdom not as it concerns society at large, but as it has to do with the individual soul. The kingdom of heaven was one of our Lord's great themes and what He meant by it is plain enough.. He meant the reign of God in the human soul, the self-surrender of the soul to God. I should not know where to look for a better description of what it is to be in the kingdom of heaven or to have the kingdom of heaven in one's self, than that which is found in one of Mr. Gladstone's letters to his wife. "The final state (he writes) which we are to contemplate with hope and to seek by discipline is that in which our will shall be one with the will of God; not merely shall submit to it, not merely shall follow after it, but shall live and move with it, even as the pulse of the blood in the extremities [of the body] acts with the central movement of the heart."

In both these brief parables our Lord represents this as a possession of the highest value. In the one He calls it a treasure, but it is a treasure so great that the finder parts with all that he has to obtain it. In the other He compares it to a pearl of such surpassing size and luster that the merchant sells all his other pearls to make it his own. It was, no doubt, the main purpose of Jesus to impress upon the minds of His disciples by these two illustrations the supreme importance of what He called the kingdom of heaven. For the sake of having one's will under the complete control of God's will and in perfect harmony with it, one can well afford to give up everything else, and must, in fact, give up everything else as the supreme object of thought, desire and effort.

But if the two parables have the same theme and teach the same lesson, the differences between them are as striking as their points of resemblance. One of these is so obvious that it has often been noticed. The pearl merchant was seeking goodly pearls. The man who found the treasure was not looking for it, but came upon it by accident. Both analogies are true of the kingdom of heaven. Some men are, like the merchant, earnestly seeking what is best and most precious in life, and when they discover that it lies in self-surrender to God's will, they eagerly lay hold of this and dedicate them-

selves to Him. Others—the larger number, probably—go their way, absorbed in the occupations and filled with the ambitions of the present world, till the heavenly treasure is suddenly disclosed to them by God's Spirit. Then, in joy and thankfulness, they buy the field that they may make the blesséd experience their own. These two classes of men always exist—the seekers after the highest good and those who are indifferent to it till it is unexpectedly revealed to them. Both often obtain the heavenly treasure. The important thing is to recognize its value when it is found and to be willing to part with everything else to secure it.

Another difference between the two parables has attracted less notice. The merchant simply bought the pearl. The other man bought not merely the treasure, but the field which contained it. It does not appear that he wanted the field. He may have had fields enough already. He may have lived in some distant place. This particular field may have been rocky or sandy or, for some other reason, of no special value. But he wanted the treasure; and the only way to get the treasure was to purchase the field. So he bought it.

Now, the thought thus suggested is an important one, and is capable of many applications. It is this: that if we are to have the things that we earnestly desire, we must take them in the environment in which God has

set them and on the terms on which He offers them to us. We must often take what we don't want or go without what we do want. We must buy the field in order to get the treasure. This is true of a great many things besides the kingdom of heaven. It may almost be said to be a law or principle of human life. But we accept it and adjust ourselves to it everywhere else, and only wonder at or object to it in connection with certain matters of religion.

One usually sets out in life with no very definite aim, but as he saunters along through childhood and youth, like the man in the parable, his eye is caught by something which appears to him well worth having. It is, perhaps, some treasure of knowledge. His intellectual ambition is awakened. He wants to know something—to know everything that can be known, perhaps, on some particular subject; and so he devotes himself eagerly to study. But he soon finds that the truth on almost every subject is overlaid by an immense quantity of error, of tradition, of confused and unreliable testimony, or of half-truths from which it is hard to disengage it. It does not stand out sharp and clear, like a perfect pearl. It is a treasure hid in a field, and years of patient and wearisome research are the price that one must pay for the attainment of it.

Just so an honorable name is a treasure that

is hid in a field of laborious and successful achievement. Notoriety is cheap; it can be picked up anywhere. But a high renown is only to be won by doing something which commands the respect and gratitude of men. It commonly implies many struggles, many sacrifices, many disappointments, and one who wants it had better not seek it, but simply take life as it comes, do his best, seek opportunities to do better, and some day he may wake up and find himself famous, or if not, he will at least be recognized as one who has deserved well of his fellow men.

Even wealth is not scattered about on the surface of the ground for everybody to gather up. Modern ingenuity and enterprise have vastly increased the amount of it and invented new ways of obtaining it. But it is to be had only on certain conditions. It may still be earned in the old-fashioned way by prudence, industry and thrift, or it may be suddenly captured by fraud or force. Hard work and self-denial, on the one hand, or cunning, rascality and infamy on the other—you must make your choice. If you are determined to be rich, you must pay what it costs to be rich. You must buy the field if you want the treasure.

So it is with our friendships. Your friend may seem to you at first almost faultless, but time will in all probability reveal to you some qualities in him which are not attractive, and

may be repellent. What, then, shall you do? Why, simply take him as he is; put up with his faults for the sake of his virtues; buy the field for the sake of the treasure. The most tender and intimate of all friendships falls under this principle. How many homes are broken up or made the scene of indescribable misery for want of the patience, forbearance and conciliation which alone can make domestic happiness enduring. The little rift in the lover's lute is allowed to widen till at last it makes all the music mute. There is only one friendship to which this principle does not apply, only one Friend whose character appears more wonderfully perfect the better we know Him. The friendship of Christ is not a treasure hid in a field, but a unique and perfect pearl.

Among the things which we prize most is popular liberty; but evils and dangers of a very serious sort are inseparably connected with it. As lovers of liberty, we need not be blind to these as they appear among ourselves; it is very important that we should not be blind to them. But the excesses and crimes that have been committed in its name do not lead us to conclude that it is not a desirable thing—that despotism is better. It is a treasure of such priceless value that we cherish it above life itself, in spite of all that it may cost to maintain it and all the perils that surround it.

This principle, if I may call it so, of which many other illustrations might be given, runs through life. Let us see how it applies to those matters of religion to which I just now referred.

Take the Bible, for example. It is a most remarkable book. It is remarkable in its structure. It is a library of many books, written by different and often unknown authors, in different languages, at different times, in a great variety of styles and on a great variety of subjects. Yet its unity is as wonderful as its variety; and it is the world's greatest book of religion. It has had a remarkable history; it has had an astonishing circulation; it has exerted a prodigious influence. No other book has affected the thoughts, the characters, the lives, the institutions and the ideals of men in anything like the same degree. It has long been held in great reverence; it has sometimes been the object of a superstitious worship.

Yet large portions of the Bible seem to have little value for us. It is not all interesting or all profitable reading. It contains much which it is hard to understand, much which it is hard to accept as true, much which it is difficult to reconcile with what we have learned from other sources, and with what it has itself taught us to believe in regard to the character and will of God. We have learned not a little in recent times as to the

manner in which it was written. We recognize the large part which men—often unknown and by no means infallible men—have had in producing it. And the inference which is sometimes drawn from this is that the Bible is for us an obsolete book; that it has no divine authority; that it is of value only as a curious collection of ancient traditions and as a record of the religious beliefs and usages of a distant land and age. We do not need it (men often say), for we have more modern books. We have no use for it, for we have outgrown its teachings.

But this is simply another instance in which one must buy a field for the sake of obtaining the treasure that is hidden in it. For there is in the Bible a treasure of incalculable value. It gives us, for one thing, a unique revelation of the character and will of God. We learn more about Him from its wonderful pages than from any other source whatever. We seem to be absolutely face to face with Him, as we read these writings of men of old who, whatever they were or were not, had spiritual intuitions and visions which have never been surpassed. Here, too, are ideals and inspirations of human character and conduct which are as vital and uplifting to-day as ever. Here are precepts and parables, psalms and hymns, biographies and discourses, discussions of the highest and gravest themes, which are of purest gold. Here is,

above all, the only record we possess of the life and teachings of the noblest person who has ever lived on earth—a person so extraordinary that we do not hesitate to worship Him. As a guide to the right and happy conduct of life, as a revelation of the way in which one may be saved from evil and its consequences, as a source of religious instruction, consolation and hope, as a moral and spiritual force, the Bible is absolutely indispensable to us. However we got it, we can not afford to surrender it. Criticism has not impaired in the slightest degree its intrinsic authority. It is as truly to-day as ever a word of God, a book of life. No man or woman can read it without being made by it a better man or woman. A knowledge of it is more essential to a true education than the knowledge of almost anything else. The treasure of divine truth which it contains and by which half a hundred generations have been enriched is as far as ever from being exhausted. But we can not make the Bible anything else than what it is. Very foolish things have sometimes been said about it. It is not all of equal value and authority. We must take it as it is—with all its obscurities and contradictions, with its dark pages and its bright pages, recognizing the fact that it is the record of many centuries of progress in God's revelation of Himself to men, confessing that it is not precisely what we should

like or should expect it to be—we must take it, and we may well take it as it is, just as the man in the parable bought the field which was of no use to him, for the sake of the treasure which he could not otherwise obtain. Nothing is more foolish than to think that we have outgrown the Bible. To set it aside as of no further use is to run great risk of making shipwreck of life.

So of the Church. One would expect it to be an ideal society. It was founded by Christ and was apparently meant to consist of His true followers only. It has had a splendid history. It has effected great social reforms. It has often been the guardian of knowledge, the refuge of the opprest, the champion of the poor, the preserver of order, almost the only hope of humanity in times of peril and distress. From one point of view it is hard to exaggerate the blessings which the Church has conferred on the human race. But, on the other hand, what crimes against God and humanity have been committed in its name! If it has enlarged and enlightened the minds of men, it has also held them in bondage. If it has furnished magnificent examples of heroism, it is also responsible for appalling tragedies of persecution. And to-day how far it is from being an ideal society! With its members often quarreling among themselves and indifferent to the sin and suffering around them; with bad men in it and good

men outside of it; distrusted and hated by multitudes; doing the Lord's work in a most hesitating and imperfect way—of what present value, men often ask, is the Church and why should we belong to it?

Well, the fact still remains that it was instituted by the Lord Jesus Christ and is His chosen agency for the spread of His kingdom. It is the association of His followers, however many there may be in it who are not His true followers. There is a real bond of faith and fellowship uniting its members. It has one great aim, which is the service of Christ. It is still exerting a mighty influence and doing a magnificent work. Those who think that the Church is dead or dying are greatly mistaken. By its services of worship it brings men very near to God. It stimulates and helps those who would lead the Christian life. It throws gracious safeguards around the young and strengthens and cheers the aged and sorrowing. As an organization for doing good in a thousand ways, there is no other like it. It is the best friend of the poor man, the laboring man, the man who feels that everything is against him. It is the fashion to rail at the Church, and it is certainly not what it ought to be. But it is still an honor and a privilege to belong to it. No one is so strong or rich or wise or good that he can afford to despise it. It is your duty and mine, if we have at heart our own welfare

or that of society, not to turn away from it in indifference or disgust, but to join with those who revere and prize it, and try to broaden and lift it toward the ideal which was in the mind of the Master when He said, "On this rock will I build my church and the gates of hell shall not prevail against it."

So, too, it is with the kingdom of God in each one of us. It is a treasure hidden in a field. The reason why the Church is so imperfect is that we are so imperfect. There may be those who think that there is very little good in us; perhaps we ourselves think so sometimes. How far we remain below our own ideals! How little sense we have of the meaning and glory of the truths that we believe in! How little we are doing for others! How firmly the world holds us in its paralyzing embrace! How faintly does the image of Christ show in our characters and lives! Are we not like those stony and barren fields of Palestine, over which He used to walk, which yield neither seed to the sower nor bread to the eater, but remain bare and hard under all the gentle influences of the sunshine and the rain? And yet such as we are, we are not worthless in His sight, because He has discovered in us possibilities of better things, which have made Him eager to win us at any cost. There is something in us that does respond to His voice—a desire, feeble, perhaps, but true, to be like Him; a sense of sin and

shame; a longing for spiritual freedom and strength and peace. It is like the glint of gold that caught the eye of the wayfarer in the parable, and it has caught the eye of Jesus. You would not call it the kingdom of heaven, perhaps, but it is the beginning of that kingdom. Out of it will come by and by, under the discipline of His Spirit and the power of His truth, together with our own persistent effort, the truly Christlike character—the surrender of our own will to the will of God, which is the true secret of that character. And whatever of trial, disappointment, and weariness of soul we may now be enduring, is only—is it not?—only like the rough and yet kindly handling which the treasure must submit to, in being dug out of its hiding-place among the weeds and stones and set in the royal treasury where it belongs.

There are those to whom life itself seems but a barren waste. It does not yield the large returns which they expected from it. It is full of thorns and brambles, of dangerous pitfalls and precipices. The more we think about it, the broader and deeper our experience becomes, the more bewildering is the mystery of life. Yet it seems as if there must be hidden somewhere among its hardships, disappointments, anxieties and sorrows, a treasure well worth having, if we could only find it. If not, it is indeed a desert and we are only the toys or victims of a blind or a

malicious fate. Is anything more certain than that there is such a treasure, not lying on the surface of life for heedless hands to gather, and yet not beyond our knowledge or our reach; and that it is just this character of which I have been speaking? It is not to be found or secured without an effort, but it is not merely the best thing in life: it is the only thing which makes life intelligible or worth living. When it is gained, when we have come into loving harmony with God, so that our wills move with His will, then the purpose of life is accomplished. It can not possibly have any higher purpose than this. What else we may attain or miss does not very greatly matter. Whether we are rich or poor, comfortable or uncomfortable, learned or ignorant, is of slight consequence compared with getting at the real treasure which life enfolds or going on without it. We can imagine what a day it was in the life of the man in the parable when he found the buried treasure, and with what joy he went and sold all that he had and bought the field that contained it. But far—far—richer and more blesséd is he who, tho at the cost of everything else, has come into possession of the kingdom of heaven; who, as Charles Lamb said, "has given his heart to the Purifier, his will to the Will that governs the universe."

END OF VOL. II

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